Our Cover

June is devoted to children. For the cover this month we have chosen these Filipino youngsters, caught off guard by Mrs. Bowman not far from Manila. There are all kinds of children in the Philippines as everywhere else, and some of the highly privileged ones are shown as playmates of our junior missionaries on other pages of this issue.

Inside the Covers

Scattered everywhere through this issue are the pictures of our junior missionaries in foreign fields. They have come from the ends of the world to greet you and to introduce you to their playmates of every race and color. Not quite all of the children arrived in time for this June issue and we shall have to add a postscript in July. But we are giving you a chance to see almost all of these, our pledges of love and service to the nations beyond the seas.

Next Month

The children of the manse are to appear. If you have any doubt as to what is going to happen to the church when this generation is gone, just study the faces of these leaders of the church of tomorrow.

One Way to Take World Call

A member of the Broadway Christian Church of Cleveland, Ohio, earned her living by cleaning buildings at night. She was a regular subscriber to WORLD CALL, though she was never able to get the whole dollar and a half together at the beginning of the year and the balance had to be advanced for her until she could pay it. After reading her copy—every word of it—she placed it in the church's reading room.

World Call and the Golden Jubilee

Quotas for new WORLD CALL subscriptions have been accepted by the states and provinces totaling the 50,000 new subscriptions which the Jubilee promises. They are coming in at the rate of about 1,500 a month, but we need to have a little more than double that rate if the goal is to be reached.

A New Use for World Call

This story was sent us by Mrs. W. U. Smith of St. Paul, Minnesota.

A good missionary woman expected to meet a minister who was to supply the pulpit of a large city church. He was to arrive at the Union Depot early Sunday morning. The woman was not sure that she would recognize the minister or that he would know her, so she must needs find some means of identification. She conceived this bright idea. She would carry with her WORLD CALL and as the passengers streamed from the train she would walk down the platform holding it in such a position that he would see WORLD CALL staring him in the face.

It worked. The minister approached the woman with a smile and said, "WORLD CALL, my name is ..... This must be Mrs. ..... and you are looking for me?" She said—"I am."

Thus WORLD CALL finds new uses every day.

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A previously unpublished photograph which Mr. Long had made during the campaign by Straus-Peyton of Kansas City.

The Men Who Moved the Men and Millions Movement

R. A. Long A. E. Cory R. H. Miller

Mr. Long writes: "Answering your question as to how it feels to give a million dollars, I cannot say that this particular thought ever occurred to me. I would say, however, that it has given me great pleasure to feel that God has given me the power to earn and, better still, the disposition to give some of the income that he has enabled me to produce in the helping of worthy causes. When I recognize the channels in which my contribution, with others, has been working since this gift was made, I am sure I am much happier in consequence of this million dollars finding its way into the treasuries of these institutions that are helping to make the world better, than I would have been had this money remained in my own treasury. 'It is more blessed to give than to receive.' "

WORLD CALL

An Equatorial Smile
Allen Johnston of Monieka, Africa

Volume V JUNE, 1923 Number 6

Promote the Copper Class

MANY Sunday schools are not yet graded for instruction but all are graded in their giving, not according to age or financial ability, but automatically by the way they contribute and fail to contribute to the support and advancement of the school itself and the Kingdom of God for which the school is maintained. It is generally understood today that giving is necessary, not only to sustain the objects of the contributions, such as the supplies for the school's operation and the missions and benevolences of the church, but also for the spiritual development of the members. "No impression without expression" is an accepted principle of pedagogy, and money is the one universal medium of expression. Our progress thus far in applying this principle may be charted as follows:

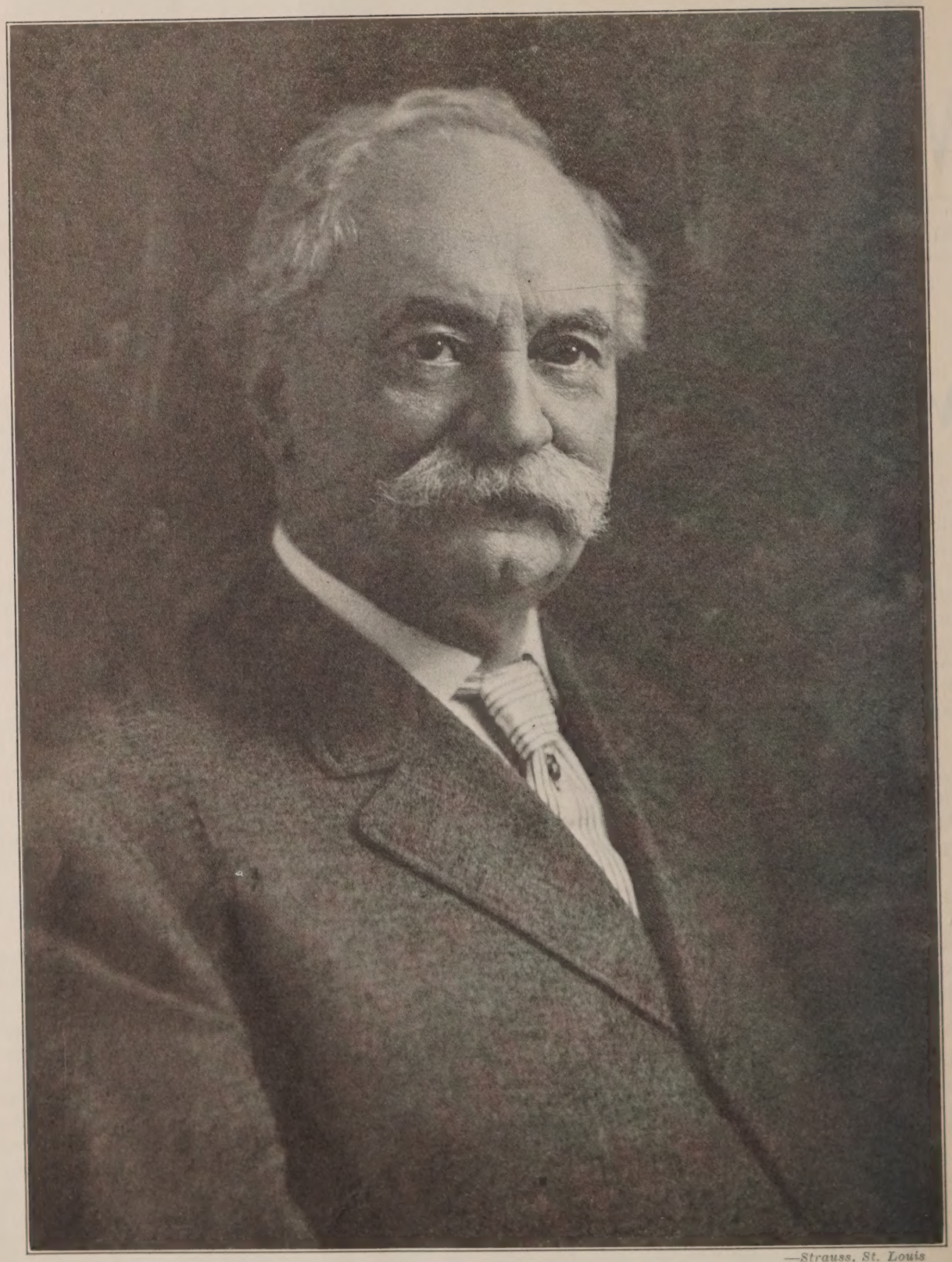
	Grades	*Classes*
I	Missing:	Poverty, Selfishness, Negligence.
II	Alternating:	Copper, Nickel, Dime, Quarter.
III	Touching:	Copper, Nickel, Silver, Currency or Gold.
IV	Lifting:	Under Tithe, Tithe, Over Tithe.

The grading and classification need little explanation. The first or **Missing** grade is made up of those who never give anything. It falls into three classes according to the reason for the failure in each case. In most schools this grade is very small and the present process of promoting its members is quite successful. A careful record of all contributions is kept and weekly reports are made before the entire school, not indeed for each person but for each group. Naturally the members of each instructional group detect and correct their own slackers and quickly promote them to the second or even the third grade.

The **Alternating** grade is usually the largest of all, comprising about half the members of the average school. "Hit and miss" would be a better name but for the fact that "hit" is too strong a term for anything they ever do. They attend frequently, occasionally or semi-occasionally, and generally give what they feel they can spare when they are present, but never think of contributing anything for the Sundays they miss, which are far more numerous than they realize. The copper class is the largest in this grade, with the nickel class second, the dime class third and the quarter class often missing entirely. Only an extraordinary appeal at Christmas, Easter or Children's Day succeeds in bringing many of the quarters into action. With a little intensive cultivation and a liberal supply of information on just what the money will accomplish in Christ's hands, each of these classes can be promoted to the next above and many of the members can be lifted clear up into the next grade or even into the highest ranks.

As we now stand the **Touching** grade is the backbone of the church's school. Its members are always present with an offering, inadequate but regular, or they are accounted for. If absent, the offering is sent with their excuses or is brought the next Sunday. The predominance of the copper and nickel classes is due to the failure of their teachers to show them how vast the needs are. Let them know what the Children's Day money will accomplish in affording the children of Harda, Akita, Nanking, Aguascalientes, Bolenge, Asuncion, Vigan, Kingston, Bayamon, Buenos Aires, Batang and all other strategic places abroad a chance to know the Christ and to grow up into his likeness and they will gladly increase and even multiply their contributions. Thorough instruction will promote this entire group into the next grade.

Numerically small as yet, but growing, the **Lifting** grade, made up of those who give regularly, systematically and in proportion to their incomes, frequently give more than all the rest of the school combined, and do it with delight instead of pain. Children's Day never catches them empty-handed and troubled about how much they can spare. All through the year they have been setting aside the Lord's portion where the grocer, the landlord, the tailor and the milliner, and even the tax collector, could not get it. Much of it is already in the treasury of the class or the school. The rest they will bring forth gladly on Children's Day. It took only a little simple instruction in scriptural giving to bring the results. Let us grandly reenforce this happy **Lifting** grade and, by all means, let us promote the copper class right now, remembering of course, that the adult's "copper" is frequently silver or even a pretentious dollar bill that ought to be a five, ten or twenty. On such simple processes does the kingdom's advance still wait!



—*Strauss, St. Louis*

ROBERT H. STOCKTON

A man of large affairs who served God faithfully even to fourscore years and then laid all of his accumulations at his Master's feet.

Robert H. Stockton

A Millionaire Who Led a Christian Life and Made a Christian Will

THE periodicals of the Disciples of Christ did not have to wait until the death of Mr. Stockton, April 27, 1923, when nearly eighty-one years of age, for occasion to mention his name. And the revelation that came with the probating of his will is perfectly consistent with the record made, published or private, since the day in 1871 when T. P. Haley baptized him in the old First Christian Church of St. Louis, at Seventeenth and Olive Streets.

In the century since Disciples of Christ began to make history, several men and women with less than a hundred thousand dollars have left the bulk of their estates to the Kingdom of God, but Robert H. Stockton is the first of our millionaires to do so. The nearest approach to his record was Thomas E. Bondurant of Illinois, who gave practically his entire estate of $360,000; T. A. Cary of Richmond, Vriginia, who gave $578,000 out of an estate estimated at $900,000; and Dr. William S. Woods of Kansas City and California, who left half a million dollars to William Woods College, out of a fortune which was said to total eight times that much. One millionaire told sadly about three of his class in one congregation who returned none of their wealth to God, and then did precisely the same himself! Another censured severely one who gave church interests only fifty thousand out of three million dollars, and proceeded herself virtually to disinherit her Savior! It is gratifying to say that several who are now living are recognizing the paramount claims of God and humanity in a most inspiring way. In years Mr. Stockton belonged to the earlier group, but in spirit, vision and method he went along with the later group during his life and set them a challenging example in his death.

It is especially gratifying to report that Mr. Stockton's aged and philanthropic sister, Mrs. Mary S. Cotton of Sedalia, Missouri, her sons, William S. and Robert E. Cotton and her daughters, Augusta Cotton and Mrs. Louise Waddell are among those who have applauded the will most warmly. The only specific bequests are $6,000 each to five grandnieces, the income on a similar amount to one cousin for life, cash and stocks to the amount of some $25,000 to Miss Susan Morgan, his faithful housekeeper for thirty-three years, and $100 each to the servants in his home. All the rest of his estate he instructed his executor, the Mississippi Valley Trust Company, of which his friend Breckinridge Jones, a member of the Union Avenue Christian Church, is president, to turn over to four Christian enterprises: two-fifths to Culver-Stockton College, Canton, Missouri; one-fifth to the National Benevolent Association for the Christian Orphans' Home of St. Louis; one-fifth to the National Benevolent Association for the Board of Church Extension; one-fifth to the National Benevolent Association for the Board of Ministerial Relief. As the residuary estate is estimated at two million dollars the college will receive about $800,000, and each of the other beneficiaries about $400,000. The United Christian Missionary Society will direct the administration of all except the bequest to the college. This adds about $1,200,000 to the seven millions of property and permanent funds for which the United Christian Missionary Society is now responsible. The will specifies in connection with each bequest that it is "for the general purposes of the board," thus manifesting full confidence in the directors of each institution and organization.

THE college Mr. Stockton singled out for his largest bequest was formerly called Christian University. It was founded by James Shannon, D. Pat Henderson and other leaders of the Christian churches in Missouri in 1851. In spite of war, fire and poverty, it has been doing good service ever since. John H. Wood is president and H. B. Robison dean of the ministerial department. Mr. Stockton became interested in the college while Carl Johann was president. Mrs. L. L. Culver, widow of Mr. Stockton's partner in the organization of the Majestic Manufacturing Company, joined him in such large contributions both to the erection of buildings and to the endowment of the college that the trustees changed the institution's name to Culver-Stockton College. Mr. Stockton sought no honor or credit for himself; he never even visited the college, where special attention would have embarrassed him. He was satisfied to know and trust the men who conducted the college and the trustees who looked after its business affairs; especially W. B. McRoberts of Canton, chairman of the board, and the St. Louis members, Judge William T. Jones, vice-chairman, R. L. Lund and George A. Campbell. During the three years, throughout which he has been kept at home with a broken hip, he has sent for them to talk over college affairs with him whenever they failed to come in as often as he wished. But he never let them have a hint of his large purpose for the college.

Mr. Stockton's interest in Church Extension seems to have grown out of what he saw it doing through loans to some of the smaller churches of St. Louis. He believed in these neighborhood churches and helped them generously himself. One of these, the Hamilton Avenue Church in which he worshiped, has so prospered that he helped to add to the original building, erected as a memorial to Mrs. Stockton, a commodious educational extension and last year joined his business associate, Frank R. Henry, in creating an endowment of $25,000 for its department of religious education. At every opportunity Mr. Muckley talked to him about creating a

named fund of $5,000 and answered his numerous questions about the operation of the plan and the success of the churches in repaying their loans. But Mr. Stockton gave him no other encouragement to expect favorable action, though it now appears that he was planning to give enough to make eighty named funds!

It was probably through these same St. Louis churches that Mr. Stockton and his wife, who was Miss Bettie Mae Warder of Richmond, Missouri, became interested in Ministerial Relief. O. A. Bartholomew organized several of these congregations, poured the last years of his life into their development and the last dollars of his fortune into housing them. After Mr. Bartholomew's death Mr. Stockton felt a personal responsibility for Mrs. Bartholomew's comfort. Before this they had found the Board of Ministerial Relief stirring up the same sort of conscience in the entire brotherhood and serving as the channel for its expression to many ministers whom they had known. After the death of Mrs. Stockton in 1904, her husband gave $5,000 to the Board of Ministerial Relief as the Bettie Mae Stockton named fund, the interest to go perpetually to the support and comfort of aged ministers and their widows, as he and she had arranged.

Mr. and Mrs. Stockton's only child died in infancy. Henceforth there was always a large place in their hearts for all other children, especially orphans and other unfortunates. The establishment of the National Benevolent Association of the Christian Church in St. Louis, and its development of the Christian Orphans' Home, appealed strongly to them and led in time to the Home's having handsome new buildings in a beautiful ten-acre tract of land as a memorial to Bettie Mae Stockton. He took great delight in beautifying the grounds, erecting a model children's hospital and watching the work and play of the home's constantly changing family of a hundred and fifty children. The policy of taking widowed mothers in with their orphaned babies whenever possible, won his hearty approbation. His favorite story was of a small boy and girl whom he took home with him one day. They enjoyed themselves greatly in his big house until evening came. Then as one sat on each of his knees they confided to him that they "wanted to go home." "Where?" "To the Christian Orphans' Home." Proud as he was of the Russell Sage Foundation's praise of the home, this unconscious testimony of the children was the final seal upon its success. His next dream was to enlarge its capacity and increase the number of those it blesses.

Robert H. Stockton was born at Mt. Sterling, Kentucky, July 5, 1842. Twelve years later his father died. An uncle brought him to Columbia, Missouri, where at fourteen he began to shift for himself. Throughout the Civil War he served in the Confederate army and in prison. He was one of the creators of the Simmons Hardware Company of St. Louis, which he left to build Majestic ranges. He was a director of the Mississippi Valley Trust Company, the Laclede Gas Light Company and the St. Louis World's Fair. For many years he was a trustee of the Anti-Saloon League of Missouri. Everywhere he commanded respect, confidence and affection. His fellow-workers understood his love of their common task. Two weeks before his death, when a new type of range was completed, they took it to his house and six of them carried it up the broad stairway and set it up by the side of his bed where he could see it. He prized most highly the visits of his pastor and his prayers by his bedside. Possibly this act of the men from the factory was of much the same sort in his estimation. The building of those ranges was the means through which he honored his Savior, and as we now see, will continue to honor him as long as time shall last.

The Tribute of His Pastor

By C. E. Lemmon

IT has been said that all great men are simple. Some men are so outstanding in some dominant quality of life that they can almost be described by a single word. If I were to seize upon a word of our English vocabulary to reveal the personality and character of Robert H. Stockton, that word would be strength, for he was a strong man.

He had strength of body. This man towered above the average of his fellows. His body was the fit vehicle for an active and industrious life. It carried him through the hard rigors of the Civil War. It brought him through the days of his early middle age when he was industriously driving forward in the world of business. It equipped him for the harder labor of building a nation-wide commercial enterprise. And "by reason of strength" in spite of a terrible injury and three years of intense suffering he lived well past his fourscore years.

He had strength of will. Some one has said that a leader is an ordinary man with extraordinary determination. Mr. Stockton evidently did possess this determined spirit. Without cumbering his life with details or interesting himself overmuch with the nonessentials, he followed after his goal with fixed resolution of will. He was not a man to turn aside from his chosen purpose.

He had strength of imagination. Most of us live circumscribed lives. We are without wide horizons. Our success is restricted because we lack vision. This quality of imagination is often the one thing that enables men to succeed in a large way. Especially is this true in the world of commerce. Mr. Stockton moved out naturally along meridian lines. It is but the normal response to his broad view and his capacious mind that the products of his factory should be sold in every state of the Union and in foreign countries.

He had strength of affection. Outwardly he was a man of reserve and calm. He did not often reveal his emotions. But the currents of true affection must have cut deeply into his heart. His beloved wife passed from this life nearly two decades ago. Few men have done more to keep fresh the memory of a loved one. Many memorials have been built for her. The name of Bettie Mae Stockton will be known and read until glass and granite and bronze shall have crumbled into dust.

He had strength of Christian faith. Mr. Stockton was a man who loved the church. He was a member at Hamilton Avenue. He was regular in attendance as long as he was physically fit. In his declining days he was much in prayer and meditation. His mind was adjusted to the great adventure of death. He was ready to die and spoke of it with calmness and anticipation. He had a vital religion.

But of what virtue is strength unless it be put to the service of mankind? To say that a man is strong and dominant is often to utter his greatest condemnation. Mere strength of body or will or imagination, is a double-edged sword that may cut either for good or ill. Strength, if it be Christian, must be placed at the service of humanity.

There are many men in this great city today whose measure of success has come to them because of the helpfulness of Mr. Stockton. He did not believe in giving gratuitous aid to many individuals but he did believe in doing what was much better and more worth while, extending to them larger opportunities and encouraging them to realize upon those opportunities. He was greatly interested in the community and gave his name, influence and money liberally for community betterment. This city is a better place for all of us to live in because he was one of its citizens.

He gave his strength to the church. Especially did he give of himself to children and youth.

A Friend's Appreciation

By George A. Campbell

MR. STOCKTON was born to lead. His body was robust, his mind alert, his judgment balanced, his will strong. His face was one of decided character, one of the strongest among thousands. It was a face to command men and to inspire in them confidence. His associates tell me he was a prodigious worker. He was abstemious. Nearly every night he retired at nine o'clock. Thus he kept strong reserve forces of body and mind. In business he kept high ideals. He was more anxious for quality than for quantity. His name was honored for being fair-minded and honorable in all his dealings. He came to be a Gibraltar in the business interests of his city. His ability and untiring energies won him what the world called success. His business had far reaches and brought returns. Success was his.

While reaching success, he had been a member of the church, regular in attendance and faithful. Now, the message of the church is constantly warning men against setting their affections on material things. It ever warns the soul to give attention to the imperishable. Mr. Stockton heard this message of the church Sunday after Sunday. His rearing and natural bent of soul gave it friendly hearing. To acquire was not enough. What to do with that acquired engaged the thought of this sincere man. How could he make his business minister to human life? His whole heart was in his business. It was to him a sort of a sacrament. How could he make it serve the God he worshiped on Sunday?

He had no children of his own. His heart went out to the little ones who had no home of their own. He became a father philanthropist of many little ones. Frequently did he visit those little ones of the Christian Orphans' Home. He entered into their full life. After seeing them in the Christmas play or the Maypole exercises, he would remark, "I feel ten years younger." He entered into their laughter, their sickness, their ambitions.

Again, he tried to make his money help develop young men and women into useful personalities. He was a warm supporter of Christian education. Long after those of us who knew him are gone, that which he accumulated will continue to be translated into personalities to bless and lighten the world. What better monument can one build than the monument of boys and girls, young men and young women well equipped, started in the right direction, searching for the Holy Grail, following the gleam, taking up the torch to hand it years ahead to others like-minded? How else can progress be assured? Wealth is obligation. He gave it opportunity.

Mary Myrta and Paul Pearson
Who are on their way to their new home in Mondombe, Africa.

Leland and Josephine Swanson
Ready for play under the papaya trees in Vigan, Philippine Islands.

Robert McLean Swanson
With Marcela Vicente, student nurse in the Vigan Christian Hospital.

In the House of Peace

By GRETCHEN GARST

A story told by Miss Garst at the kindergarten graduation on March 22, after some weeks of play and story about other countries. Gretchen Garst belongs to Japan by her father's and mother's love for the country, by her own birth there and by eleven years of successful teaching in the Akita kindergarten.

A STRANGER walked alone in a place that was more beautiful than any park that we have ever seen. As he walked he noticed the unusually exquisite flowers and the wonderfully large trees. Soon he noticed a building of white marble and wondered what it could be. There were winding roadways leading to it and here and there benches for those who cared to sit to enjoy the beauties all around. The stranger approached the building and found over the arched entrance an inscription, "The House of Peace—Welcome." He entered. As he looked about the great hallway, he noticed the flags of different nations over the doors. There was a stained glass window in two sections; one of Christ blessing the children of all nations; the other of Christ the carpenter in the midst of men of all stations in life from the day laborer with his pick and shovel, to the man of learning with his books and the man of science with his instruments for investigation. There was music too but the stranger could not locate it. It seemed as if the whole building were filled with beautiful sound.

As he wandered about enjoying the beauty of the place, he heard children's voices and found, in what seemed to be an assembly room, a gathering of children of all nations. The costumes were different and the ways of sitting were different. Even the languages were different, but all seemed to understand each other. The stranger lingered to see what was happening.

A child with the Union Jack on his sleeve was speaking.

Indeed we do not want any more wars like the great war that took our fathers and big brothers and even some of our sisters. Surely we can all be kind to each other. We all have something to contribute to the peace and happiness of the world. My country, England, brought the steam engine and the steamship and now all the world is using these inventions. Better still, our Florence Nightingale gave to all the world the Red Cross flag!

Holding a Red Cross flag high before all the children he sat down.

A child of dark skin wearing a loose white dress stood next.

I come from a land of heat, where there has been and is much suffering. Many of England's men have been our friends, though, and we are glad to contribute what we can for the whole world. My land is India, and we can share with you much of our cotton and iron.

Another child wearing the Stars and Stripes on his sleeve stood eagerly.

Our land produces kerosene oil in abundance, and wheat and flour. We have broad grain fields and rich soil. We can share with the countries which are densely crowded. Our Edison belongs to the whole world through his wonderful inventions. And Frances Willard pointed the way not only for us—

A child with a chrysanthemum crest on his strangely shaped sleeve was the next to stand.

In our land of the Rising Sun we raise far more tea than we can use and we are sending it to many countries. Japanese silk—you know how the people of your countries like to use the silk made in our land.

I come from the land next door to Japan. My brothers long for light and freedom and are gradually finding it. We have coal in abundance; those who know say that our natural resources are untouched. If you can all be real brothers of our China and help us with your knowledge we can bless the world with our gifts.

Akita Kindergarten Graduation—March 22, 1923

There are twenty-nine graduates, the three back rows and two at the right in the second row. The teachers are in the upper left hand corner, Gretchen Garst; below her Sakae Yakushiji, who has taught six years in the kindergarten and goes to Osaka for a year of study; at the right above Teru Suto, daughter of a former pastor in Akita and a graduate of the Episcopal Kindergarten Training School in Sendai; and below Sumire Dehara, graduate of the Akita Girls' High School.

A lad hardly more than a skeleton and too weak to stand said,

I don't need to tell you where I come from. Some of your people think that all Germany wanted to fight but you are mistaken. Many of our fathers didn't want to fight any more than we do, and we who had nothing to do with the war suffer now and will always suffer.

As he paused for breath, a tall youth who had been sitting in a corner looking on, stepped to his side and put a hand on his shoulder. The German lad contiued,

Have you forgotten that our country gave you some of the most beautiful music ever written? That our scientists have made discoveries that help the whole world? Have you forgotten that our Froebel was the lover of little children and gave his life in service for them? Are our fathers the only ones who have not lived up to the best teaching that they have had? Without your forgiveness and help—''

The lad's strength was spent and he sank back in his chair.

The youth by his side, shaking back the loose sleeve of his tunic, held forward a scroll. At the silent gesture all the assembly stood.

You have done well. Our fathers, and fathers' fathers for generations have all made mistakes. None made so great a mistake as we, for no other nation had the same opportunity as we, and no other crucified Jesus as we did. My friends are teased and ridiculed for being Jews, and these same friends now laugh at me because I am a Christian. Can't we learn from our fathers that their ways have failed, and can't we take the Jesus way of love, forgiveness and service?

The music that had been a gentle undertone of all the conference now sounded out in a triumphal swell of harmony. The stranger who had listened without a motion, brushed his hand across eyes suddenly dimmed with tears and left the room as silently as he had come. In the hallway again he noticed one among many paintings, a white physician working over a black child. As he left the building he looked once more at the inscription—''The House of Peace—Welcome.'' This time he saw that the archway was paneled, each panel an intricate carving. There was a farmer in his field, a weaver at his loom, a merchant vessel with the flag of one nation and a wireless station with the flag of another nation.

''Love, forgiveness, service—'' the last words that he had heard, were in his heart as he walked away.

Note: The words of the Flag Song are by Wilbur F. Crafts. The music which unfortunately could not be reproduced is by Caroline A. MacNair.

Flag Song

1. Hail to the flag of the friend of Dai Nippon,
Britain, whose empire encircles the world;
Greater the conquests its crosses emblazon;
Ever for right be those crosses unfurled.

Chorus—

The banner of Jesus in triumph shall wave
O'er all the wide world that He suffered to save.

2. Hail to the flag of the friend of Dai Nippon,
Birthland of freedom and home of the brave;
Crosses are missing, but stars point to heaven,
And to the Jesus-star shining to save.

3. Over the stars see the cross pennant floating
Marking the day when from death rose our King;
Cross and fair banner their hearts' love enshrining,
Who from that far land His messages bring.

4. Fling out the flag of beloved Dai Nippon,
Crosses are missing, but hail to the sun;
Bright as the sun is our Jesus the Saviour,
Healing His beams by which victory's won.

5. Glad as the sun rays the thoughts that He giveth,
Darkness is banished wherever they shine;
''Fair as the moon'' are the souls that reflect Him,
Worldwide to scatter the radiance divine.

In Front of Miss Asbury's Christmas Tree

At the left John Clarke and Mildred Erskine; in the center Charles Vernon and Robert Price Robinson; at the right Mary Winifred Robinson, all of Osaka, Japan.

A Prophetic Document Which Made History

1913—1923

By F. W. BURNHAM

The Men and Millions Movement was born in the heart of a missionary as he lay on a bed of pain, praying for workers and equipment to carry out the command of Christ. There followed four months of constant prayer by the Mission. The Men and Millions Movement was organized with three great aims: namely, one thousand workers for the home and foreign fields; the every member canvass and an adequate budget in every church; $6,300,000 for missions, benevolences and education, of which $2,500,000 was to be assigned to missions and benevolence and $3,500,000 to education. The Movement has never been a separate organization or society. It has been in effect the several organizations cooperating. It has sought to bring about unity of action among all of the great interests of the Disciples of Christ. It has had as its chief motto, "The Whole Church Lifting the Whole Task."

Number of people who made regular pledges	2,342
Total amount pledged on Men and Millions Movement and Emergency Campaign	$7,105,342.63
Received to April 30, 1923	5,254,132.65
The entire cost of the Movement from the beginning, ten years ago, up to and including April 30, 1923, is	486,150.03

Expense of securing pledges and collection 9¼%.

RECENTLY, for the first time, I had the privilege of reading the paper which R. A. Long submitted to A. E. Cory October 18, 1913, as a statement of the conditions upon which he made his pledge to the Men and Millions Movement.

I was in Kansas City with Mr. Cory that day and he told me of the pledge, but I did not know its contents. I recall with what bounding spirits and high hopes he said to me: "Fred, you know how a team of four of us took more than a year, going over our brotherhood, to raise the sum of one million dollars, and here Brother Long is starting this new movement with his own individual gift of a million dollars!" Later, by the providence of God, it was my joy to be associated with Cory and Miller and others in the actual canvass of the Men and Millions Movement, and I know how this act of Mr. Long's everywhere stirred our brotherhood with new ideals and new purposes concerning the world-wide task.

In reading this document at this date I am impressed with the prophetic vision which seems to have been granted R. A. Long. It was a step for which there were no precedents in large, comprehensive giving for kingdom interests. Naturally and properly, he put about his pledge the safeguards which he felt were necessary for himself and family in view of the vicissitudes of life.

Notwithstanding the safeguards of his proposition and the full ten-year period he allowed himself in which to make payment after the canvass should be completed, he has steadily and rapidly gone forward with payments on his pledge, until, in the beginning of the tenth year from the first proposal, he has paid in cash and provided by notes not only for the total of the original pledge of one million dollars, but also for the additional one hundred thousand dollars added in 1917. This is an achievement and the manifestation of a spirit of which our brotherhood should know.

But most striking of all, it seems to me, is the way in which, in the gracious providence of God, have been fulfilled those things for which Mr. Long said he would be praying during the campaign.

He hoped that the Men and Millions Movement might be a unifying factor in the life of our brotherhood. We now see how it not only held together, in a most wonderful way during the period of the canvass, our varied educational, missionary and benevolent forces, and so gave to the brotherhood a new and striking vision of unity in effort; but also how it led to the actual unification of our missionary and benevolent interests which we now have in the United Christian Missionary Society. I recall how this dream constantly thrilled the mind of our beloved brother, A. McLean.

Mr. Long prayed that Mr. Cory's "life might be spared for many years, and certainly until the campaign was completed and the money paid over." We all rejoice that this prayer too is being answered. While not in the document, because he had not at that time come to the movement, I am sure he later added R. H. Miller's name. How splendid that he now has him for his own pastor!

He prayed that the victorious issue of this campaign might inspire other religious communions to raise proportionately large sums of money for the great causes involved, in order that the response to the command of the Master to "preach the gospel to every creature" might be given a new and greater impulse. In these brief ten years the Protestant communions of America, catching the vision of our first achievement, have followed with the greatest financial campaigns in the history of Christendom, and, in spite of war and disaster abroad, the cause of missions has gone forward with tremendous advance.

He prayed that his own life might be spared and that he might be permitted to note the splendid results which he felt sure would follow. We rejoice that God has heard this prayer, in which many of us joined. I am minded to recall here some of the results which are apparent. The mission boards, which were practically all heavily involved in debt at the beginning of the campaign, have been relieved of that indebtedness and the work, both at home and abroad, has been very greatly enlarged and strengthened. New institutions out of the proceeds of this movement have been planted around the world, augmenting our missionary and benevolent service. By his privilege of designation, at a crisis hour, the payment of the Underwriting debt, which we could not escape with honor, was made possible. The regular giving of our churches has been more than doubled, nearly trebled, within the decade. Young people have been enlisted for missionary service, some of whom have already gone to most distant fields of the world, and others are now offering themselves in so great numbers that we are not able to send all who would be willing to go. While our colleges have not solved their financial problems, because of increased cost of living, yet they have been greatly strengthened and their halls are overflowing with eager, earnest students. Mr. Long's connection with the movement established friendships and lifted ideals of which he may not be fully conscious. He is loved by a host of Disciples.

The Men and Millions Movement caught the imagination of our brotherhood as nothing else had ever done, and the million dollar gift at the very beginning was largely responsible for this. Under the matchless leadership of A. E. Cory, so ably supported by R. H. Miller and assisted by the loyal cooperation of all the secretaries and college presidents and pastors of our churches, a signal victory was achieved. And the results of this victory are now being conserved by the efficient work of H. G. Bowden. Out of it all we have passed all the old standards of giving and of service and have entered upon a new era. The Board of Education had a new birth. Our whole missionary and benevolent enterprise has not only been unified but democratized, so that our people and our churches now have the most efficient and direct control of the agencies by which to accomplish the will of Christ in all the earth.

Finally, he prayed that "our people and other communions as well, might consider more seriously their obligation to their fellowmen and to the salvation of the world than has ever been true." While the World War aroused bitter animosities and awakened hatreds among men and greatly disturbed the progress of the missionary enterprise, yet I am confident that the movement which R. A. Long was so potent in helping to get under way, and other like movements have had much to do with holding the "men-of-good-will" to the primary task of the world's salvation.

God has graciously permitted Mr. Long to live beyond the threescore years and ten, and we trust that his lovingkindness may be further manifest in extending the years beyond the fourscore. It must be no small satisfaction to him to review the benefits which God caused to flow out of his life as a result of that which he led him to do ten years ago. We recall the words of Jesus as recorded in the Gospel of John, seventh chapter, thirty-eighth verse: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

GORDON STREET CHURCH OF CHRIST
A. E. CORY MINISTER
KINSTON, N. C.

April 10, 1923.

Dear Friend:

Since I resigned from the secretaryship of the Men and Millions Movement and became the pastor of this church, I frequently think of the group of pledgers that made the Men and Millions Movement possible. I am constrained to write you now because of an outstanding act of R. A. Long, of Kansas City.

As you know, when we went to the Toronto Convention, it was the purpose to raise two million five hundred thousand dollars ($2,500,000) for our missionary agencies. Mr. Long, in his love for the total work was led, as we believe, by the Master, to make a pledge of one million dollars ($1,000,000) on a total fund of six million three hundred thousand dollars ($6,300,000) for missions, benevolence and education. To this pledge he afterwards added one hundred thousand dollars ($100,000). These pledges were made on the condition that the total amount be secured in reliable pledges; that his payments would not begin before February 1, 1917; and that he would pay one hundred thousand dollars ($100,000) a year for eleven years, including his additional pledge, making the obligation not fully due until February 1, 1928. He made the pledge subject to death, health, increased taxation and business disaster.

These pledges were made in the hope that such gifts would bring greater unity to our people, broader vision to the other communions and untold benefit to the work of Christ around the world. This dream has been fulfilled in a great way.

Mr. Long, seeing the present need, has not waited until 1928, but has given cash and bankable collateral, maturing at a date considerably this side of 1928. This indeed is a great step of Mr. Long's, in view of the fact that he is not a strong, robust man, and when we also consider greatly increased taxation and other matters incident to the war mentioned in his original conditions.

He led us in pledging and now he challenges us to early payment.

The demands of the work are greater than ever before. May I not urge that all make a sacrifice unto God and settle these pledges by cash or collateral at once. Only by payment can the full results of the Movement be accomplished. Write Henry G. Bowden, now secretary of the Men and Millions Movement, 1501 Locust Street, St. Louis, Missouri.

May God's richest blessing be yours.

Your Brother in Him,

A. E. Cory

AEC
HCG

—Photograph from Vere H. Rogers

The Church That Wouldn't Be Closed

By VERE H. ROGERS

Mr. Rogers is one of the new missionaries who went out to Jamaica last October. This letter was written to Mrs. Atwater who was in the meeting of the executive committee of the mission when it was decided that some of the work must be closed in order to make the best use of the forces available.

ON Monday, January 22, Mr. Bartlett, Mrs. Rogers, Verafrances and I were on our way to Mt. Prospect, purposing to carry out the commission given us by the executive committee. That is, due to a shortage of ministers, the difficulty of access to the church and the unsettled state of the work at Mt. Prospect, we should discontinue our regular work there until more workers were added to our staff of ministers. This is in keeping with the principle of intensive rather than extensive work.

Our party met at 9:00 A.M. where we leave the highway and take a slightly improved mountain road. Mr. Bartlett went ahead. In passing through a little village his Ford stirred up the people so that when our little roadster came up they were ready for us. Some young folks began to yell and wave their arms frantically, telling me to stop. I did. They said we were on a road no automobile had ever traveled. Surely we had made a mistake. I told them I was sure Mr. Bartlett knew the way and started on after him. We soon came up with him and found the way was blocked by a landslide. This was well for it was the wrong road. It was cut out on the side of a hill which ascended about fifty feet to every five of vertical distance. This thread of a road was about two feet wider than a Ford is long. We turned around right there. What can not be done with Fords?

I was ahead when we got back on the right road. We went perhaps a half mile and met a small landslide. We waited a "few" minutes while some men removed a stump. Around the next turn, about fifty feet, was another slide. A wait, some digging and we passed on. By eleven o'clock we reached the place where the Fords had to be exchanged for other means of transportation. Two hours to go four miles!

Only two mounts were available, a horse and a mule. Mrs. Rogers selected the mule and Verafrances and I the horse. Mr. Bartlett chose to begin the walking. We had ahead of us a two mile climb up these steep Jamaican hills. At the end of a quarter of a mile we had to dismount to keep the animals from getting "stuck" in the mud of a landslide. Mr. Bartlett and I now exchanged occupations. A little further and another slide. It had rained heavily for over a week and the soil on these steep hills was sliding down into the road cut from their sides. Eventually, after a few more slides and what seemed to me miles of steep hill climbing, we reached the church.

—Photograph from Vere H. Rogers

Another Landslide

Mrs. Rogers, Mr. Bartlett and Verafrances. The men in the background are digging at the slide.

A good group of workers had gathered to welcome us. After the opening service of song, Scripture reading and prayer, we plunged into the business of our coming. It is easy to sit in a committee meeting miles away and plan according to what seems reason and necessity and fix upon a certain course, but when the miles have been reduced to a few feet and in place of reason and necessity one sees tears and breaking hearts, a

different course must be taken. We promised to visit these people every time there were five Sundays in a month. They seemed satisfied. We had a safe journey home but so endeth not this tale.

On Friday, February 2, a group of people from Mt. Prospect came to see us at Oberlin. Mr. Hunt, Jamaican minister for the Providence District, was here for a pastors' conference. They presented a letter with three petitions:

1. We ask to continue as a Christian Church. (Here we said we had no authority, either to grant or refuse.)
2. To be of the Providence District.
3. To let the minister of Providence be the minister of Mt. Prospect with supply as often as possible, coming at least every fifth Sunday in the month. (This we granted—merely a form for we had already promised it.)

They had walked over six miles of hills, steep and rough, one woman, Mrs. Williams, being nearly sixty years old, to make sure of services four times a year. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The Group That Walked Six Miles to Be Sure of Preaching Services Four Times a Year

Upon leaving, Mrs. Williams said, "We came in pain and sorrow. We go away rejoicing." And all we had done was to reassure them that we would visit them at least four times a year, and oftener if possible.

A Social Evangelistic Campaign

By ALVA W. TAYLOR

Professor Taylor of the Board of Temperance and Social Welfare tells of his winter's crusade for peace and good will.

DURING the past two years the various social service secretaries who cooperate to make up the Social Service Commission of the Federal Council of Churches have visited more than fifty cities, holding community and industrial conferences. Their mission is threefold. First, that of urging upon churches the benefits of a seven-day program, using social service methods. Second, that of creating good will between capital and labor and finding a better way to settle the disputes that will inevitably arise, than by an appeal to force. Third, that of cultivating on the part of church folk a sense of obligation toward universal peace. Hundreds of addresses have been made before business men's lunch clubs, chambers of commerce, labor assemblies, churches, colleges and universities, ministerial associations and women's clubs.

In some few cases it has been possible to get leaders of the employers and the workingmen to sit down with a group of ministers and talk the thing over; however this has not often been possible, and usually when it was attained, not a great number were willing to attend. Nothing could testify more tragically to the distrust there is between these two forces in modern industry than this fact. Too many consider the status one of war, in which they live under a flag of truce during the time between strikes. Is there a greater task for the church to perform than that of stimulating good will and helping honest men on both sides to find a better way? If a spirit of understanding can be substituted for that of suspicion, and good will put in the place of ill will, there will be some means discovered for a constructive, cooperative undertaking of the common task in industry in place of the present ruinous way of appeal to force. The gratifying thing in the whole undertaking has been the eagerness of the ministers and the church leaders to find a way through for these people of their pews and communities.

Much greater hope is found in the prosecution of the program for a seven-day church and a social service method. Ministers and church leaders display the liveliest interest and everywhere the new buildings are being constructed for the use of this program. It makes of the church not an institution to be builded up out of the community but one to build up the community through its service within it.

On the question of America doing her part to make war impossible, or at least difficult, the outlook grows better every day. The response, especially of business men, to the appeal for some well defined policy and sense of duty toward war-ruined Europe is gratifying. The same is true of labor leaders and of the ministers. The rank and file of labor and of the farmers have not yielded the war antipathies so much yet, but the turn in the road toward a better way is evident among them. If the churches do not lead into paths of peace, who shall? If it is left to others, what apology shall the church make to its founder, the Prince of Peace

The greatest need of the times is a gospel of social reconciliation. There is strife between classes, races and nations. The Kingdom of God suffers great loss in such strife. It is the spiritual devastation of war. If there is no social reconciliation in the gospel there will be no Kingdom of God among men.

Chen Da Ma

By MARY FRANCES KELLY

It is a pleasure to present serially this portrait of a great Chinese woman by a great American. Miss Kelly in her twenty-five years of service in Nanking has come to know and love the Chinese as they have come to know and love her.

I. Her Conversion

IN the spring of 1897, Miss Emma A. Lyon and myself were living together in rooms of the Christian Girls' School in the city of Nanking, China, in the shadow of the old Drum Tower. Miss Lyon had been living in China for more than four years while I had been there but a few months.

We had a man and his wife working for us, the man as cook and his wife as maid. The man had proved to be very unsatisfactory. Believing in the ability of our sex, we decided to train a woman as cook, though it was against the advice of our friends who declared emphatically that no Chinese woman could learn to cook our western dishes. When the cook was dismissed his wife also left to save face.

We then employed a faithful Christian woman, Ju da Ma, who had worked for Americans though she had never cooked. She was about forty years old. As we needed a maid she said she had a friend, Chen Saodz, a quite young widow whom she could recommend for the position. She told us her friend was not a Christian but that she was a very "proper" person, in fact unusual in her decorum and morals for so young a widow. We asked her to call her friend and to aid in teaching her the work. This she did gladly.

—Photograph from Mary Kelly

Chen da Ma

Soon after she became a Christian. The woman with the book is Mrs. Feng.

In the beginning Chen Saodz seemed very much confused in our presence. In after years she told us she was "frightened unto death" of foreigners and that but for Ju da Ma, her trusted friend, who had urged her to come and then to stay, her courage would have failed without even having given us a trial. Can you be surprised when she had always been told that foreigners dug out people's eyes and hearts for medicine, and other equally horrible tales? In those days she was a devout Buddhist. From the time of her husband's death, several years before, she had been a vegetarian. She had sworn to eat no meat on certain days of the month, in honor of the god Dzwen di.

In after years she told us how serious a matter this had been to her. One fast day some one, to play a joke on her, had put a piece of meat in her bowl under the rice. She ate the rice until she came in sight of this meat and then she went out and vomited every bite she had eaten, retching long after, "because of doubt and fear," she afterward told us. "In those days I thought it no sin to gamble," she said, "but to me the unpardonable sin was to eat meat on a fast day."

Coming into a Christian home and school where we had morning and evening prayers the cook saw to it that Chen Saodz was present at prayers at least once a day. Soon disturbing thoughts came to her. What if these foreigners were right? She roomed with her friend Ju da Ma. Every morning this faithful child of God would kneel down in her private devotions. "Why are you doing that?" was Chen Saodz's question to her one day. "The foreigners are not here now!" "I do not pray to foreigners, but to the unseen God," was her friend's reply. "I thought she was a poor deluded fool on this one subject," she told us years afterwards, "though so sensible about everything else and so good." As time went on, she became more and more uneasy in her mind. In fact, she described it later as a great battle going on in her heart. She sincerely wanted to know the truth. Had she not kept her vow with Dzwen di? These years of merit had been stored up to her credit. Dared she now risk throwing this all away for this foreign religion that sounded so good but must surely have a snare in it somewhere for unwary believers?

She had been with us more than a year when our Bible woman's little girl, a child of five, took sick. This child's entire life had been spent where she had almost daily heard the gospel very simply told to those who know it not. Her father, Mr. Feng, was our first resident preacher in Nantungchow. In those early days it was impossible to rent desirable property there. The Feng family had been compelled to live in a very damp, unhealthful house. Mr. Feng's general health became greatly

Lois Marie Hurt with a little orphan girl at Bolenge, Africa

Helen and Merwin Haskell, at Wuhu, China, with Ai Bao and Un Bao, sons of Mrs. Djeo

Sarah Lucile Bierma with a playmate at the Christmas dinner at Rath, India

impaired so that he was an easy victim when cholera attacked him, thus becoming our first martyr in Nantungchow. After his death his wife placed their two older daughters in a girls' school in Shanghai. When Miss Lyon opened the Christian Girls' School in the autumn of 1896, Mrs. Feng brought her two younger children with her to Nanking and became matron of the school and Bible woman.

When groups of heathen women would come to see us, as many did, little Amáh would stand on a bench and sing the four verses of "Jesus Loves Me, This I Know," for a testimony. She said she was doing it for Jesus. She would often say then to Chen Saodz, "You must repent and trust Jesus." The child was very much in earnest and her words had their influence on the woman who was denying herself of meat to save her soul.

In the summer of 1898, Amáh's baby sister died and later she herself took dysentery. From the time she first became ill she said it was no use for them to give her medicine as she was going to Jesus and her father and little sister. This touched Chen Saodz's heart for she loved the child very much and she wanted to talk with her about spiritual things but she was far too shy and proud to do it before adults. She schemed to get everyone out of the room, even Amáh's mother, so that she might question the child. When alone she said, "You say you are going to heaven and to Jesus. Can I go?" "Not unless you repent and love Jesus," was Amáh's prompt reply. "Must I break my vegetarian vow?" "Yes, and trust Jesus only."

In a day or two she passed away. Before passing, she said she saw the angels and her little sister. This made a very indelible impression on Chen Saodz's mind and after that the battle in her heart became fiercer than ever.

When Ju da Ma would kneel down to pray at night, Chen Saodz would sometimes have the impulse to kneel with her. Then all the stubbornness of her very obstinate nature would arise and she would stiffen her back and say proudly to herself that she would cling to her own Chinese religion. She described the vision that came to her at that time.

> One night a very beautiful person came and stood by my bedside in white, shining garments and looked down into my eyes with the kindest expression I have ever seen on any face. He said, "You have seen a little light; follow the light; don't go back into the darkness." I aroused myself with a start and was greatly frightened. I thought to myself, "I must get on my knees and pray." Then that contrary voice with bitter rebellion said, "I am a fool. Why should I let a dream influence me? I will not." And in great anger I lay there. After a little time the same person came again and with the same kind voice and look said, "You have seen a little light; follow the light; don't go back into the darkness." This time I got out of bed and onto my knees but the rebellion came with even greater power. I laughed scornfully at finding myself in this posture and called myself a fool indeed, and arose without uttering one word of prayer. I felt great shame that I should have been deluded into so stupid an act.
>
> Before long the person came again and with even greater tenderness and longing said, "You have seen a little light; follow the light; don't go back into the darkness. I will not come again." This time, in great conviction and humility and fear I got onto my knees and surrendered my heart to God in a broken, inarticulate prayer.

The next day she broke her vegetarian vow to the god Dzwen di. This time when she ate meat it did not make her sick for, as she herself said, "There was no doubt in my heart now that I must trust Jesus for salvation."

—Photograph from C. A. Burch

Mrs. Djeo, at the left, and her Sunday School class at Wuhu, China

Her small sons are in the central picture above. She has been teaching in the girls' school. Her husband who takes his B.D. at Yale this year, returns as pastor of the Wuhu church.

II. The Missionary Blundering Through

After some time, when Chen Saodz had continuously shown herself to be a Christian approved by all of the church, one of the Christian workers in the hospital thought he would like to have her for a wife. He sent his "middleman" to me to ask me to act as "go between" with her. I protested, but I was assured by his advocate that that was the proper procedure in China. I objected that I felt sure she would not marry that man. His spokesman said I could not know that unless I asked her, and that I had no right to keep her from getting a perfectly good Christian husband.

Very much against my better judgment I consented to convey the man's wishes to her. When I presented his suit, oh, what a display of oriental indignation I saw! She burst into angry tears and said if I did not want her as a servant, why had I not told her so plainly, instead of insulting her. I tried to explain that I was not expressing my own wishes at all but only acting as spokesman in behalf of the would-be bridegroom. Explanations availed nothing. Here was I, a single woman, suggesting marriage to her, a widow, who even before becoming a Christian had taken the vow of celibacy! My conduct was not immodest: it was almost immoral. I was beginning to learn that the widows' arches erected by the rich all over China in memory of their women who remain true to the memories of dead husbands had their influence on all grades of society. To a widow who values purity, no greater insult can be offered than to seriously suggest that she marry again.

I asked the Bible woman to act as peacemaker, but she being a widow also, had scant patience with me for making so great a blunder. I pleaded ignorance of course. But she seemed to feel that my intuition as a single woman should have taught me better. (And it had, if I had only followed it!) After assuring her that I had been over-persuaded by being told it was Chinese custom, she finally did her best for me and Chen Saodz reluctantly consented to stay with us.

It was not long before I had an opportunity to prove my appreciation of and love for her. She came down with a bad attack of ulceration of the stomach. Her hemorrhages were so bad that the doctor feared for her life for some time. It took long weeks of careful and difficult nursing. This I gave her with all my heart and it cemented a bond between us that was never broken.

(*To be continued.*)

Now It Can Be Told

By WILFRED E. POWELL

Mr. Goulter and Professor Powell of Phillips University have been close friends ever since their college days together in Enid and at Yale.

I HAVE something that I have wanted to tell many times, but the story was incomplete. It is the story of a life which was for years very close to mine, the life of a man who had one supreme ambition: to serve his Lord in some foreign land. And now that the field has been reached and the tasks have been taken up, may I not tell it?

In the Australian Bush

He was born on a farm in the bush country of Australia. Amidst the towering pines and gums he spent his childhood days. I think he was the youngest child in the family and, as the older brothers and sisters left home, many of the tasks of the farm fell to him. Schooling was obtained with difficulty, but he passed through the grades and in the teens became a voracious reader. He read Dickens and Hugo and George Eliot. He read everything he could lay his hands upon. And the contribution which these books made to his life he still values highly.

His parents were members of the Baptist church and in due time he also became a member. Later he associated himself with the Church of Christ. In both cases he did what he did because he felt it was "the right thing to do." He had no violent experience to relate and, by reason of his mother's Christian teaching and saintly example, he felt that he had always been a Christian.

Margaret Ruby Hendricks of Tokyo, Japan

Ruth Hansford Watson with Masao Seki of Tokyo, Japan

Kenneth Crewdson of Tokyo, Japan

Myrtle Irene Pickett (left) Buster Paul (center) Philippines

Charles and Paul Rothermel in the Mountains of India

Robert Neal McCallum and Young China, Nanking

The Missionary Vision

With the developing idealism of the adolescent years came the appeal of the mission field. The seeds of missionary interest had been sown by an older sister who herself went to India as a messenger of Christ. The words of the Great Commission were to him a command of the Master. The people in pagan lands were in dire need of the gospel. He decided that he would spend his life in service in these lands. Once again the decision was reached because it seemed to him to be "the right thing to do." There was no spectacular call and, although he was a man of deep and strong emotion, there was little feeling. It was right, that was enough. And from that decision he has never faltered.

Obstacles

When he decided that he would enter upon the career of a foreign missionary he was not wanting in advisers who said it could not be done. Many obstacles stood in the way. There were certain obligations on the farm which required several years for their fulfillment. There was the need for schooling. There was the lack of the necessary means even to begin school. But somehow this square-jawed Australian always seemed oblivious of obstacles. The vision lured him on and, one by one, he removed the hindrances. Among other things he took contracts for fence-posts and went to the bush to fell trees. By rough, hard work and by careful saving he was able to accumulate a small sum of money with which he started to school.

Two Years in School

The school was a small, short-course "college" for the training of missionaries. High school, college and seminary subjects were dealt with in an elementary fashion and at the end of two years the students were graduated. But two years of schooling were just enough to reveal to him his shortcomings. He felt that his service to the missionary cause would be much more effective if he could secure a more thorough educational preparation. He learned of the possibilities in the American church colleges for the student to work his way through. He decided to go to America.

Once again there were obstacles to be overcome. Once again there were those who said it was impossible. But "all things are possible to him that believeth." In the course of time this volunteer for missionary service was a steerage passenger on a small trans-Pacific steamer en route for San Francisco.

In an American College

He arrived in a Western college town with but a few dollars in his pocket, absolutely unknown. He did not long remain without friends, however, for his genial disposition and his rugged strength of character soon won the hearts of his associates. He rented a cheap room and washed dishes for his board. The college authorities enrolled him in the high school department as a sophomore, I think it was. Seven years of up-hill plodding seemed a long road to travel but he faced it with a will.

He worked incessantly winter and summer and by taking additional "hours" was able to reduce his course to five years. At the end of this time he received the Bachelor's degree. The year before graduation he won the heart of a certain American young lady and together they looked toward the Orient where they hoped to realize their missionary dreams.

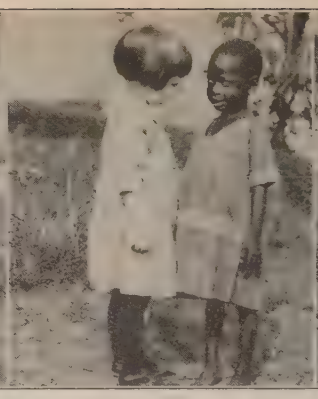
The Vision Widens Again

But a still wider educational vision came to this college graduate. He decided that for the greatest effectiveness in his life-work he must secure training in some higher institution of learning. There were monetary difficulties to be considered and about this time responsibilities were increased by the coming of a baby girl to share the fortunes of the family. Three lives were now linked together in this missionary enterprise. Determined upon his course, however, he worked continuously through a hot, dry Oklahoma summer and carefully saved his earnings.

If I remember rightly, it was while he was in the midst of this trying and sometimes discouraging summer's work that my friend received certain letters from Australia. They contained news of some of his former classmates. These men had been graduated with him from the Australian mission school already mentioned. They had spent a term in service on the foreign field and now, home on furlough, they were telling of their experiences. And he still had years of preparation before him! For a moment he wondered if it were all

Llora Patricia MacLeod and an Orphan Girl of Batang

Duncan MacLeod and a Tibetan Orphan Boy



Betty Ross Fascinates a Daughter of Ham

Roger Ross and a Son of the Congo, Bolenge

worth while, but only for a moment. Then he lost himself in his work again and set his face steadfastly toward the future.

Seminary Days

That fall he entered one of the leading Eastern seminaries. He was sent to preach for a little country church and he walked seven miles to keep his first appointment. The church called him. The field was a very difficult one. It was inconveniently located. During the severe New England winter the seven miles to the nearest railroad were often hard to cover. The salary was something like ten dollars a week. But during the whole of his seminary course he served this church faithfully. At the end of two years he received the degree Bachelor of Divinity.

Completing the Preparation

But the educational preparation of this man of missionary passion was not yet complete. Eager as he was to get to the field, there was no word of complaint when the missionary society advised that a year be spent at the College of Missions. It was a profitable year. A new insight into missionary problems was gained and many highly valued acquaintances were made. At the close of the year he received the Master's degree. An interesting commentary on this year of definite missionary preparation are some words penned by him of whom I write since his arrival on the field. "Every missionary," he says, "ought by all means to go to the College of Missions or some similar school. This could hardly be too strongly emphasized. I can assure you that missionaries of all boards do, as the Chinese say, 'eat bitterness' just because they have not had that insight which the College of Missions gives. And if you will follow the fortunes of missionaries you will see many examples of that truth."

On the Field

Yes, the ambition of this man of broad vision and strong will has thus far been realized. He is now on the field. He sailed last summer with his wife and little girl, for China. The churches of Oklahoma, especially those near to Phillips University, his Alma Mater, helped him on his way, for during those years of preparation he had had little chance to lay by him in store. He has been in China seven months. And now come letters which manifest the same spirit of self-sacrifice, the same desire to help others who are in need, that has been the dominant motive all through the years of preparation.

"Around about us," he writes, "are thousands of people who live in houses so poor and cheerless, cold and dirty, and whose lives are so colorless and hard, that I could not even suggest the extent of their poverty by any description. Lovina has a good many toys and they have none, so I went with her and took some of the candy and gave it to the little folks, telling them that an American friend had sent it at Jesus' birthday and Lovina wanted to share it in the spirit of Jesus. To one little babe about whom there was not a gleam of brightness, who lives in a 'ricksha man's home, she gave the pretty doll and was more than glad to do it, I am pleased to say. She has not yet gotten over it and wants to give her other playthings away too."

The letter tells of a visit to another Chinese family in direst poverty and there are thousands like them. They live in a little mat house through which the bitter wind and snow can blow almost unchecked. This family was helped by a few small gifts. The sick child was given a simple toy. "You cannot imagine what brightness that brought to the dreary life," the letter continues. "The neighbors gathered in dozens as soon as they saw us at the door. How I wished I could use their unwieldy language to tell them a little about Christian ideals!"

Another brief paragraph reveals much. "Personally, if you want to make me happy, I can only say that all the luxuries in creation for my personal use would not mean as much as if you could make it possible for me to bring a little brightness and joy into this desert of human souls, souls which are so barren and yet which blossom at our slightest touch."

These paragraphs are parts of a recent letter from him of whom I have written. Those at all familiar with the facts of his life will have already recognized Oswald Goulter. Only the Father knows what the future holds for him and his family, but his life is already a worthy example of consecrated endeavor and of the triumph over obstacles at the call of an ideal. And why must we wait for age to come before some of these things are told?

How Broadway Christian Church, Cleveland, Takes Care of Its Children in the Summer

Isn't It Worth While?

By BESSIE O. PEHOTSKY

There are no opportunities for pioneering more thrillingthan those to be found in our large cities. Miss Pehotsky is one of that little group of pathfinders who have helped to blaze new trails for religious education.

IT is interesting sometimes to see exactly how the money given for home missions is used. The story of three vacation church schools of Cleveland shows, as well as cold figures and uninspired pens can tell, how well this money is spent.

The Broadway Christian Church situated in the heart of a manufacturing district of Cleveland just completed its ninth successful vacation church school. As a church to promote Christianity among immigrants it is supported largely by the United Christian Missionary Society, the Ohio Christian Missionary Society and the Cleveland Disciples' Union. All the cumulated knowledge of the past years was used in the planning which resulted in the finest vacation church school ever held in the Broadway Christian Church.

The curriculum was carefully graded. Each of the four teachers comprising the regular staff was specially trained in her line of work. They were assisted by six young girls who have for years attended the vacation church school. The daily program beginning with the devotional exercises and closing with the patriotic service was one of constant interest and delight. Though the

Can You Name These Ten Nationalities?

They are, left to right: top row, English, Italian, American, German, Slav; bottom row, Spanish, Moravian, Bohemian, Polish, Croatian.

Figures That Mean Something

Total Enrollment	347
Average Attendance	140

Cost of School

Teachers	$150.00
Materials	55.52
Total Cost	$205.52

Religious Faith

No Church	11%
Catholic	51%
Broadway Christian	30%
Other Protestant	8%
Total	100%

Nationalities Represented

Bohemian	36%
Polish	29%
German	10%
American	9%
Slavish	3%
English	5%

The remaining eight per cent was made up of Moravian, Russian, Irish, Lithuanian, Spanish, Italian, Swiss, Croatian, making in all fifteen nationalities.

school of 1922 has been excelled once in numbers it has never been surpassed in quality.

Typical of such a community as Broadway, when one of its families has been able to save enough money it looks about for a permanent home where the blue of the sky is not hidden by factory smoke. They naturally gather in the new allotments on the edge of the city. A great many families have gone to live in a district called Corlett. The average person riding about the streets of this neighborhood seeing its pretty homes, noticing the bright faces of the children and the attractively attired mothers, would be surprised when told that this, too, is a largely foreign community. A vacation church school demonstrated this fact and another, the need of a church among these people.

Sponsored by the United Christian Missionary Society and the Cleveland Disciples' Union, the staff of the Broadway Christian Church supervised a vacation church school at Corlett this past summer. Since there was no church building in the entire community except a Catholic one, the school was held in a rented store. The experiment, for such it was, proved very gratifying. The attendance the first day was one hundred and thirty and at its largest was one hundred and eighty-nine. No advertising was done after the first day as the accommodations were too small to encourage a larger group. On the closing afternoon there was held a program and reception for mothers who voiced their appreciation of the school and their desire to have the religious education of their boys and girls continued. Looking over the group of splendid children and intelligent wide-awake mothers one couldn't help but feel the great challenge to our church to continue this much needed work.

Inspired by the great need and financially backed by the United Christian Missionary Society and the Cleveland Disciples' Union, the building has been rented for a year and plans are under way for the coming year. Under the name of the Corlett Christian Community House religious education in the form of Sunday church school, young people's clubs and general community service are being carried out. The staff of the Broadway Christian Church has offered to render this service.

Along with many northern cities Cleveland is feeling its responsibility to the vast numbers of Negroes who have come to make their home with us. Among this large group are a few who in the Southland have learned to love the modest, sincere attitude of the Disciples of Christ and want to continue their worship with them. Since there was no Negro Christian Church in Cleveland it was thought desirable to start one. Again the United Christian Missionary Society, the Ohio Missionary Society and the Cleveland Disciples' Union stepped in to help and a church was started. For the preaching services the auditorium of the Phillis Wheatley Association, a settlement house for Negro girls, was rented. When summer came, under these same auspices, a splendid vacation church school was held. Of the five Negro schools in Cleveland ours was pronounced by the Cleveland critics the best organized and conducted.

Reports are merely figures. But behind the figures lies a vivid story of the Bible being taken for the first time into many homes, of mothers' hearts warmed by

What the Vacation Church School Meant to Corlett

Total Enrollment	336
Average Attendance	133

Religious Faiths

No Church	39%
Protestant	8%
Jewish	1%
Catholic	52%
Total	100%

Cost of School

Teachers	$159.00
Rental	45.00
Materials	25.00
Total Cost	$229.00

Nationalities Represented

Bohemian	42%
Polish	19%
American	11%
German	9%
Italian	6%

The remaining thirteen per cent was divided among English, Irish, Scotch, Lithuanian, Ukranian, Russian, Scandinavian, Jewish, making in all thirteen nationalities.

The Best Negro Vacation Church School in Cleveland

Total Enrollment	87
Average Attendance	43
Cost of School	
Teachers	$115
Rental	60
Materials	29
Total Cost	$204

the friendly interest in child life, of children made happy during the long, tiresome vacation, and of the principles of Christ and of true America presented to hundreds of boys and girls.

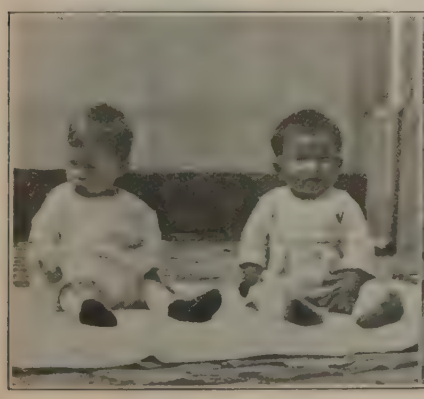
As One Who Knows

By DONALD A. McGAVRAN

This interpretation of a Junior missionary's experience is drawn from real life.

I WAS a missionary youngster for twelve years. I knew other missionary children. Since coming to America I have met quite a number of young men and women born of missionary parents. As we compare notes, I find that there are several things that stand out clearly about the boy or girl who is fortunate enough to have been the child of a missionary.

At the outset, the junior missionary is first and foremost a real live boy or girl. If he is a boy he comes to that age when he desires above all things to be a cowboy. He sees his father kill some game and hears tales about great hunts and straightway wishes that he too could be a great hunter. He is very interested in his stomach and eats prodigiously. By the time he is twelve he has eaten enough green fruit and raw vegetables to kill him, but like all boys he survives. He learns to play games, games of the country in which he lives for the most part, but American games too, now and then. He celebrates the Fourth of July with quite as much gusto as if he were in America. He has his stocking, though it is rather a slim one, on Christmas morning. He tracks mud into the house after a rain, turns the jam plate upside down when his mother has company, and teases his sisters and gets spanked quite as often as his cousin who lives in America. He is a regular boy and his sister is a regular girl.



Irvin Gorsage Wilmot
And Daniel Liu, son of highly educated Chinese Christians, Nanking.

Bessalee Reavis, Buenos Aires, Argentina

Dorothy Anne Wilmot
And Bao Li Chang, daughter of a Chinese Christian doctor.

"The Same Old Eve!"
Merwin Haskell (left) and Margaret Holroyd, China.

Jean Marie Matson
High Gate, Jamaica.

Margaret May Kennedy
And Josi Solomon, Manila.

Verafrances Rogers,
Edith Dixon, Jamaica.

With all this the junior missionary is a lonely little chap. Quite often he is the only white boy of his age in the town. Sometimes he finds playmates from among the native children, but oftener not. For if they are non-Christian they are not likely to be as clean minded and as healthy as companions of childhood should be. If they are Christians, there is still a different background and outlook on life. So the children of missionaries are thrown on their own resources. They must amuse themselves. And rare times they have as they play and read and study and work. They get to travel round the world. They learn at least two languages, English and the language of the country in which they are. They see the sights of the world. Ocean travel, journeys by train and oxcart and river steamer and horseback are commonplaces to them. The missionary youngster is a born adventurer. He loves the open road and acquires the broad outlook of people who travel.

When it comes to missionary work, let no one be deceived. The boy or girl under fourteen years of age on the mission field has no more conscious purpose as a rule to go out and convert the "heathen," than the normal, healthy American child born of Christian parents has to go out and convert all his neighbors. When he is in America he even resents being advertised as a curiosity who "talks a funny foreign language and is awfully religious." He does not like to be put through his paces and asked to "talk like they do over there." He is not more than normally religious.

On the other hand, unconsciously he does help to teach the people of another race that Christianity is a practical affair. The Christian home speaks more loudly than the Christian pulpit. The junior missionary helping round about the home, playing wholesomely and enthusiastically and yet not cheating and lying and playing meanly, obeying his parents quietly and cheerfully, helping his mother at her tasks and treating his sisters as equals, giving his brown playfellows a square deal and going to see them when they are sick or in trouble, telling the truth and getting punished for the wrong just the same, these things reenforce the message that the father preaches and the mother teaches. When the native fathers and mothers come to visit the white man's home they see how gently and firmly the children are governed, how fully the children feel themselves a part of the home, what a spirit of cooperation and good will fills the air, how clean and sturdy the children are, with what respect the father treats his wife and even his daughters. The Christian home in the mission field, like the Christian home in America, has a sign hanging on the outside of it saying, "A working demonstration of Christianity inside. Come in and see." In this, here as well as there, the junior Christian is a great help to his parents.

Joyce McGavran
Indian Christian Girl, Jubbulpore, India.

Mrs. D. O. Cunningham and Daughters
Hazel Mae (left) and Hilda Marie, formerly of India.

Burch Sisters of China
Left to right, Barbara, Claris, Ruth, Elizabeth.

Our Mission in Manila

From the Windows of Gastambide

By CHARLES T. PAUL

President Paul is continuing his observations on things Filipino.

Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How should I tell or how can ye receive it,
How till He bringeth you where I have been?
—F. W. H. Myers.

As our good ship, the President Cleveland, steamed through the Boca Chica toward the November sunrise that broke over the hills encircling the Philippine capital, the grey roofs and grizzled walls of the ancient city were lit with the splendor of a tropical dawn. The breast of Manila Bay, which bore us to the harbor, sparkled like a "sea of glass mingled with fire." Had the brilliant light of the morning transfigured the faces of Mr. Wolfe and Mr. Higdon who came on board to greet us, or were they simply glad to welcome visitors from home?

The arriving party consisted of the new oriental secretary, Alexander Paul, Mrs. Paul and "Buster," besides the writer and his wife. Mr. Paul had come as a special representative of the United Christian Missionary Society to serve as a living link and fraternal counselor between the society and the Disciples' missions in the Philippines, China and Japan. His namesake had come on behalf of the College of Missions as a traveler and student of foreign Christian enterprise in its bearings on the preparation of missionaries, with an intimation from World Call that some articles would be expected. It was therefore my duty and desire, as both student and correspondent, during the ten weeks to be spent in the Islands, to expose my mind unreservedly to true impressions of reality, that I might as accurately as possible report on things clearly and correctly seen.

Now, reality in the Philippines can be seen and interpreted only in the tropical light of the Orient. The sheen which fell upon the city and the bay, on the morning of our arrival, must kindle its own luminous analogue in the soul of the man from the West, clarifying his perspective, if he would actually behold the face of this eastern land and the heart of its events. The visitor who, by the spectacles of his western presuppositions and prejudices obscures his eyes to the light of the East, who ignores and consequently fails to understand "the oriental viewpoint," will see things as he thinks they should be, but not as they are. No one dropping precipitously into this kaleidoscopic eastern archipelago for a few days, is likely to prove a competent guide or reporter on matters of missionary procedure.

Any comprehension of the problems of the Philippines, political, social or religious, must rest on full inductive recognition of two salient facts of the Islands, (1) that they are tropical, and (2) that they are oriental; that they lie within 18 degrees north of the equator and close to the shore of Eastern Asia. The Filipinos never became Spaniards nor are they now Americans, as many seem to suppose. The United States impinges upon them through her present governmental relations and the impact of her culture. That considerable portions of that culture are being assimilated by the Filipinos is evident. But this does not undo the basic certainty that the racial antecedents, affinities and aspirations of the Filipino people link them not with the Caucasic Americans, but with the brown and yellow races, the Malay and the Mongol, the Indo-Burman and the Indonesian, the brown strain predominating in what the foremost authority on Philippine ethnology describes as a "stratified complex of Malayan civilization."* Their ancestral homes lie southward and westward. They neither forget nor lament that they are nearer to Borneo than to Boston. Their scholars grow jubilant over Johore

*H. Otley Beyer, Department of Anthropology, University of the Philippines. See *Asia*, Nov., 1921, "The Philippines before Magellan."

Allan and Janet Mary Johnston
With two children of native evangelists and the mother of the littliest one in Monieka, Africa.

Lovena Goulter
With the daughter of a teacher in the Language School at Nanking, China.

Leslie Wolfe and Buster Paul
With two of their Filipino friends in Manila, Philippine Islands.

and remain neutral on New York. They prefer Macassar to Pittsburg, or Chittagong to Chicago, without a blush! When they dream of the cradle from which they sprang they think not of the pilgrim ships of white New England; their thoughts fly down the China Sea to the pirate palaces of medieval Sumatra, and to the golden junks of Java in the days of the swart and mighty Madjapahit, whose vast Malayan Empire extended in the fourteenth century from the Indian Ocean to Luzon, when America was yet wilderness. Above all, the inhabitants of these Islands are Filipinos, the new spirit of Asia incarnate, exulting in their modern emergence from the tides of Asian immigration that for more than a millennium have beat upon their shores. Their emergence is due to the quickening aid of the West, it is true, but not, they contend, through superior qualities conferred by the West, but only through development of energies inherent in the Asian soul.

All this stands clear in the light of the East and should shine through any serious attempt to discuss the spread of the gospel and the establishment of Christian institutions in the archipelago. In that light I tried in my first article to indicate briefly the present political drift of the Islands, the fervid patriotism and ambitious nationalism impatient for independence, the perplexed, critical attitude of the educated classes toward Christianity, and the resulting new demands confronting the Christian church. It will be fitting that my narrative of missionary experiences, description of missionary operations and statement of mission problems should be set down in the same light. For is not God's light in the East a ray of his guidance for his church? Without insight into the real mind of the Filipino people, without cognizance of their racial characteristics, without sympathetic appreciation of their religious experience, without constructive adaptation of evangelical methods to their actual needs and conditions, without faithful response to the call of the Spirit through their peculiar history and psychology, even the Protestant forces in the Philippines may topple to just as precipitous a collapse as that which in 1898 befell the Church of Rome. If the Disciples of Christ would effectually cooperate through our missions in making these Islands in fact, what they have been prophetically called, "the first Christian nation of the Far East," we are summoned, by the situation which now challenges us, to a fresh study of our rightful field and our glorious opportunity.

—*Photograph by E. T. Bowman*

One of Our Chapels in Manila

Mrs. Paul, Mrs. Wolfe and an old Filipino woman.

Missions studied "out here" in their actual environment, in the crystalline atmosphere and smokeless azure of the tropics, reveal many facets not seen 10,000 miles away in the recent contentions about mission policy! How imperfect our distant armchair pronouncements appear! Seen through the translucent air of the East the whole controversy that has raged at home with respect to the foreign missions of the Disciples of Christ seems like a desert dust storm blown into the eyes of the brotherhood, blinding many, it is to be feared, to the true glory and unbroken obligation of our missionary enterprise as a whole, blighting the sense of trustful sympathy and support which should be the inspiration of our missionaries, by dimming the people's power and desire to visualize the unique conditions under which the missionaries must work, and the intricate problems with which they have to deal.

With this preamble I propose to give a plain, brief and human account of what befell us in Manila, and of what our missionaries are doing in the capital, as seen from the windows of Gastambide.

Gastambide! Never shall I forget it as long as I remember anything! Situated in the Calle Gastambide, it is the name of a mission residence, which had recently been vacated by the enforced return to America of Mr. and Mrs. McCaw, on account of physical breakdown. To have survived Gastambide, as they did, with some remnants of a nervous system, is a happy augury of their possible return! It was decided that we (the two Paul families) should "keep house" in this attractive dwelling, constructed in quaint Spanish style, of fine Philip-

—*Photograph by E. T. Bowman*

The Missionary Bungalow

In which the Pauls started housekeeping in Manila. The Gastambide Church shows to the left.

—Photograph from A. Paul

A Little Chapel in a Country Town
President and Mrs. Paul and Alexander Paul are in the group.

pine timbers, having large sliding windows with translucent sea-shell panes instead of glass—windows so ample that when they were thrown open, the walls of the house seemed to fall away, so that we were one with the world outside. The advantages of this housekeeping arrangement quite captivated us by the following considerations: (1) we should have another taste of actual missionary life and work in a new field, and be enabled to enter with more intelligent sympathy into the problems of our Manila mission than would otherwise be possible; (2) the opportunity for close and continuous contact with the Filipino people would be golden, for our prospective domicile was located in a thickly populated part of the capital, a great educational center, the site of the University of Manila and other schools teeming with students and remote from the American quarter with its "foreign" distractions; (3) the historico-romantic attraction was also strong, for the Calle Gastambide is in the famous district of Sampáloc or "Place of the Tamarinds," which the Augustinian chronicler, Joaquin Martinez de Zúñiga, lauds as one of Manila's most beautiful and aristocratic suburbs,* for two centuries the seat of Spanish literary and religious culture through the printing press of the Franciscans; (4) living in a house of our own we should be free to come and go as we chose in our study of Manila and its missions; and (5) there would be the quiet of the evenings when in "the calm solitude of delightful study" we could survey and classify the gleanings of each day, musing upon the best use for the advancement of the kingdom, to which we could apply what we had learned. The glamor of Gastambide was irresistible. We liked the sound of it. The word, which we pronounced over and over, became a sweet morsel upon our tongues. We went, we saw and were conquered!

Mrs. Wolfe, Mrs. Higdon and Mrs. Agnew installed what was necessary for our domestic experiment, including a household staff composed of Felipe, a Bisayan lad of willing heart and almost boundless smile, and Mariano, a master-cook who spoke English, Spanish and Tagálog. His mother had been a Spanish teacher under the old régime. Mariano was also a man of music. He added a guitar to his culinary kit, and often while the onions were crackling in the pan, he would thrum us some quaint fandango, or even a selection from Verdi or Mischa Elman.

Our Gastambide experience began on Saturday at luncheon when a string of vendors carrying their stores on their heads began to arrive, determined to sell us fruit, piña cloth, lace, embroidery, slippers, earrings, newspapers and fish. Small lizards, green and grey, ran up and down the walls, and clave to the ceiling, eying us as interlopers. Mosquitoes gave us silent but effective attention under the table as we ate our first *papaya*. As the evening darkened and we settled down to "read

*Zuniga: Estadismo de las Islas Filipinas, vol. ii, p. 409.

The Gastambide Church and Congregation
The pastor, Mr. Orlina, is kneeling in the front row, a little to right of the center.

MICHIGAN UNIVERSITY

up on Manila" the neighborhood broke out into a bedlam of instrumental competition, which endured till daylight, supplemented by countless voices of nature. This was but a prelude to the gathering storm. Instead of sleeping we meditated on how fine it was going to be to live in Gastambide!

Before the dawn of Lord's day morning the bells of San Sebastian and other near-by Catholic churches rang for mass, as streams of chattering worshipers passed our threshold to their devotions. We rose betimes to attend our first Sunday service in the Islands. This was not in San Sebastian, but in our own Gastambide church, into which we could look from our open window. It adjoins the Gastambide residence and is the largest church of the Disciples in the metropolis.

That a Sunday school session preceded the church service would be a statement utterly inadequate to convey to home readers what happened at the sound of the gong that called the classes to order. Had a special pageant been prepared for our coming? Not at all. This was just an ordinary Sunday school in the Philippines, where the Christian life is artistically expressed, where the tropical sunshine adds its hue and radiance to every religious function. Troups of little girls and young women with raven tresses pattered down the aisles in their red and blue *chinelas*, (Spanish slippers), clad in multi-colored skirts and gauze *pañuelos* (upper garment with large projecting sleeves and collar) of cream, pink, purple, pea-green and violet; black-haired boys, from little toddlers to dignified college students, dressed for the most part in spotless white, completed the procession. The teachers, some Filipinos and some foreigners, in glistening white drill or khaki, were already in their places. When the total attendance of 210 was arranged in twelve classes, I caught from my visitor's seat in the back of the room a vista of beauty bounded at the other end by the platform decked with palms and variegated ferns, interspersed by big tropical blossoms of white and scarlet. At the left of the platform was a pink and purple banner bearing a Tagálog inscription in gold, a prize won by the school for superior knowledge of the Scriptures. Then into my ears and far out into the streets was poured the melody of Christian hymns—old evangelistic favorites like "Happy Day" and "Blessed Assurance," lustily sung in a language which less than twenty-five years ago only began to use the pure gospel vocabulary!

I have never seen better order in a Sunday school session. Unbroken attention and reverent enthusiasm marked the exercises from first to last. Filipinos are earnest, demonstrative and respectful in expressing themselves to others. The pupils invariably stood either to ask or answer a question. The lesson dealt with the life and labors of Paul. The young men in Mr. Wolfe's Bible class proffered opinions and raised questions which revealed an amazing grasp of the subject. The school report, registered on a large blackboard, was scanned as eagerly as Americans would read a baseball score. Some details of the report were hailed with applause. Not even an interpreted address by the visitor, telling of the great Bible school movement in America, failed to be courteously and intensely received!

Meanwhile older people, adding fresh flashes and combinations of color, and many dressed in the more somber hues of age and sorrow, had been quietly gliding into the seats for the preaching service, for which also most of the school remained. Here my stock of delectable surprise leaped upward on two counts; first, the eloquence of the young minister, Felino S. Orlina, and, second, his message. The drive and passion of his staccato utterances revealed the true Malayan fire. If effective eloquence be measured by rapturous and melodious speech spontaneously delivered to the evident edification and entrancement of its hearers, this was obviously a pulpit performance of the first rank. It quite confirmed the oratorical repute of Filipino preachers and justified Von Humboldt's tribute to the verve and opulence of the Tagálog tongue.

And what was the theme of this outburst of prophetic exposition? It was "Spiritual Power," the text being the closing clause of Acts 2:38, "And ye shall receive the gift of the Holy Spirit." How often at home I had wished, in vain, to hear a sermon on that subject! The Filipino preacher spoke of the Spirit's presence as the secret of Christian character and the motive of sacrificial service, comparing that presence to great invisible forces like electricity, which though unseen, are manifest by their effects. I crept closer to my interpreter, Mr. Wolfe, for I did not want to miss a word. I felt in my soul that this young man with the bronze face, the flashing eyes and the flaming heart, had a message for me and for the church in America.

Mr. Orlina, this pastor of Gastambide, who is typical of dozens of native preachers and evangelists I met in the Islands, broke away from the Roman church some years ago, was disowned and disinherited by his guardian, a rich uncle, who wanted him to study for the priesthood. He believed the gospel, embraced Jesus as his Savior and was trained for the ministry, under the instruction of Mr. Kershner and Mr. Wolfe and later attended the Union Seminary. He now ministers to this well organized congregation of some 300 members, entirely self-supporting.

Since Gastambide is the largest of our Manila churches, it may be regarded as the heart of our Tagálog mission. We have three other churches in the capital, Singgalon, Loreta and Velasquez. The spread of the work outside of Manila into the nine provinces of Zambales, Bataan, Pampanga, Bulacan, Rizal, Cavite, Batangas, Laguna and Tayabas, is a story fairly familiar to some readers of WORLD CALL. It cannot be retold here but will be presented later in another connection. The territory indicated embraces a parish of forty Disciples' churches and groups, extending across south-central Luzon, over much of the Tagálog-speaking country, with a dip into another language area, the Pampangan.

In the Lodge of the Great Spirit

By ADA L. FORSTER

As regional secretary for the United Christian Missionary Society, with her field Minnesota, Wisconsin and the Dakotas Miss Forster not only lives in the "lodge of the Great Spirit" during the summer conferences but follows the "spirit" back into the home churches during the rest of the year.

IT was in 1919 that the Young People's Conference, now known as the Northern Conference, was born. A small gathering was held in midwinter, carrying out a short program similar to those which we use on a much larger scale today. It was in that year that the need of a summer home for conferences was felt, and in October 1919, Tipi-wakan (the Lodge of the Great Spirit) was purchased.

In that day such conferences were a new thought among our people. We had held none of them. Could it be done? Would the young people of the churches realize its value? Would the pastors and the older people feel such a conference so worth while to the local church that they would help to make it possible for the young people to attend? Could our several missionary boards spare their very best people to make the faculty for such gatherings? With these and many other questions we came into the first Tipi-wakan conference in 1920. We have "tried" and "proved"; we can speak something of the result.

All our church boards have felt that service in conference work is one of their duties, and withal a great opportunity. The strongest missionary and educational leaders have given freely of their time and service. This has meant much to our young people. Real acquaintance with these leaders, in the common ways on common days, has brought a fellowship between them and the young people that is worth more to the kingdom than words can tell. Our ministers are interested. They have known the worth of the interdenominational conference. Of how much greater value for developing service in our churches are these conferences of our very own? say they. Our older people have given freely of time and money to make possible the conference location and the conference itself.

But to the local church, and in the present day, what is the value of the conference?

We have among our students a young man from some region where our church is scarcely known. He has met few of our ministers, few, perhaps none, of our missionaries and missionary leaders. The week is of untold value. A new view of the church comes; it is not now an isolated group of struggling folk, but a great church in many lands. With this new thought comes a desire for deeper consecration of life and for personal service. So his plan of life is changed. He must have a deeper knowledge of God's Word; college is in the future. There is no certainty of what he may do with his life, but only a definite purpose to seek for a place in the world's work for Christ.

Again—with a desire for service the student comes to us, with the background of a strong church life, and a long family line of Christian workers. The vague desire for "something" now becomes a definite plan, for Christian vocational guidance has taught such a student into what channel his life will fit. "Now I know what to do," are the jubilant words we have heard from some young people. There have not been a great number of Life Recruits at Tipi-wakan. We have not stressed commitment too strongly. We have advocated that each student find a place in the plan of work right around him today as the best preparation for future service. We are glad for our recruits, we believe in commitment; but the eyes of young people must be on "Ye Nexte Thynge" whilst they run toward the goal of their life work.

"Our Christian Endeavor has been so dead; I am going home to help make it worth while," says a student. Others from the same church joined in the thought. Less fearful in public, made so by the knowledge of tried methods of work, they put into practice their conference teaching. A subsequent visit to the church found them happy in a new way in service and realizing the fruits of their more efficient leadership. In the same conse-

Young People's Conferences

Central Western Young People's Conference, William Woods College, Fulton, Missouri, June 4 to 11.

Nebraska Young People's Conference, Cotner College, Bethany, Nebraska, June 4 to 11.

South Central Young People's Conference, Hamilton College, Lexington, Kentucky, June 11 to 17.

Ohio Young People's Conference, Hiram College, Hiram, Ohio, June 18 to 25.

Illinois Young People's Conference, Eureka College, Eureka, Illinois, June 25 to July 2.

Northwestern Regional Young People's Conference, Spokane University, Spokane, Washington, July 13 to 20.

Northern Regional Young People's Conference, Spring Park, (Tipi-wakan) Minnesota, July 9 to 16.

Pacific Southwest Young People's Conference, California Christian College, Los Angeles, California, July 2 to 9.

Ozark Assembly Young People's Conference, Hollister, Missouri, July 16 to 23.

Southwestern Young People's Conference, Lake View Christian Assembly, Enid, Oklahoma, July 23 to 30.

Bethany Park Young People's Conference, Brooklyn, Indiana, August 6 to 13.

Leadership Training Schools

Chesapeake Area Leadership Training School, Christian College, Lynchburg, Virginia, July 1 to 6.

Oregon Leadership Training School and Convention, Turner, Oregon, July 2 to 7.

Crystal Beach Christian Assembly, Frankfort, Michigan, July 29 to August 19.

Lexington Leadership Training School, Lexington, Kentucky, June 11 to 16.

Center, Four Omaha Delegates

On the Way to Tipi-wakan

Bonfire and Song
First night of Young People's Conference, Bethany Park, Indiana, 1922.

A Committee Meeting
Bethany Park, Indiana, Young People's Conference, 1922.

crated way our young women have gone back to places of usefulness in Bible school work. We have seen their loving service to little children and rejoiced in it. One young woman said, "The course on 'How to Work with Boys' has been invaluable to me."

Perhaps the greatest result of conference life has been the drawing of the individual into a "closer walk with God." Leaders at Tipi-wakan can thank the Father that those who are recruits, and many others, have found they have so definite a love for Christ that they must be his "living epistles." Letters on my desk now are full of this desire to testify every day, all voicing in some way the thought of one—"I want to do more by my influence and by the example of my everyday life." And they are so fine, these young people, with such possibilities in their young lives.

Can You Beat This Investment?

This story of how even war has been made Christian in China came in a letter to Miss Cynthia Allen from a Y. M. C. A. Secretary in China.

I HAVE recently returned from four days with General Feng Yu-Hsiang and his far famed "Christian army." He is one of the great men of China, the Chinese Gordon or Stonewall Jackson of China. He has been governor of two provinces and is now the commander of an army in which nine thousand men have already been baptized and received as Christians into the church, while more are waiting or being prepared for admission.

Feng is a man of impressive presence, about six feet three inches in height, of powerful build weighing over two hundred pounds, every inch a soldier. His face combines character and charm. Like Chinese Gordon he is a stern disciplinarian but a passionate lover of men. His face normally grave lights up with strong feeling or kindles with his deep sense of humor. He impresses one as a man of great reserve strength. He might well become China's first Christian president, though such a thought would be far from his desire, as he has no personal ambition to weaken his master passion. Let me try to relate his story as he answered our questions and talked freely for over two hours the other evening in his headquarters.

He was born in Anhwei province forty years ago. He is still a young man as are all his officers. When stationed as a common soldier at Paotingfu he was, as he told us, only an ignorant "heathen" with a bitter prejudice against foreigners and Christianity. When troops were sent through that city as a firing squad to shoot into the air and drive off the evil spirits supposed to be causing an epidemic of cholera, he went out of his way and took delight in firing with his rifle through each letter on the sign marking the Presbyterian Mission Chapel. So ignorant was he that he honestly believed the missionary doctors in the hospitals were secretly stealing the eyes and internal organs of little Chinese children to make a mysterious liquid to send their telegrams. As he told us this, he burst into laughter at the thought of his ignorance and superstition of twenty years ago. When a preacher in Paotingfu was speaking from the text, "Whoever strikes you on the right cheek, turn the other to him as well; whoever wants to sue you for your shirt, let him have your coat as well," Feng picked up his table to carry it away. The preacher said, "You may take the chair also if you wish, but stay for a little while and hear the Christian message." But like the mass of the inhabitants of Paotingfu, Feng had no use for this religion of the "foreign devil" as he is sometimes called.

I wonder if Horace Pitkin ever met on the street of Paotingfu this scowling young giant? You remember the last letter from Pitkin as the Boxer hordes in the year 1900 were closing in about him. He had seen the fires of the Presbyterian Mission across the city and knew that his turn was coming next. Pitkin's Chinese

Three Junior Saums of India
Left to right, Kenneth Myers, Arthur McLean and Edith Louise.

Mary Hunt, China

Paul Harris Thomson, Margaret Evelyn Thomson
Three children of India, one of whom got only the upper half of her face into the picture.

friend urged him to flee. His wife was sick in America. His only son was there. Instead he stayed by his Chinese Christian friends and sent this message to his wife. "God was with me to the last. His peace was my consolation. Send our son to Yale, then have him come back here to convert the people who killed his father." Feng, ignorant private, had been sent with the soldiers ostensibly as a guard, but in reality to make sure that all the missionaries were killed. He was not at all troubled as he saw the Presbyterian missionaries enveloped in the flames. It seemed a good riddance of people who had been stealing the eyes of their little children. But there was something that occurred in the Congregational Mission which touched his heart. Miss Morrill, a timid girl who had been almost too shy to offer herself to the board secretaries as a missionary, came out with two little children and faced the angry Chinese mob. She said, "We have healed your sick, we have taught your children in our schools, we have ministered in your homes. Why do you want to kill us? I myself have ministered to a large number each day. Many of the lives of your people have been saved. I ask you to spare the mothers and little children." After this many of the Boxer mob left in shame and felt they could not kill her. But the mob later returned, broke through the gates, beheaded Pitkin, hung his head as a trophy on the city gate and threw out his body to the dogs. They next dragged off the women and children and killed them all. On the stone that marks Pitkin's grave in the quiet cemetery at Paotingfu is this inscription: "If any man would come after me let him deny himself and take up his cross and follow me." The passage on the stone above Miss Morrill's grave is, "And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife or children or lands for my sake shall receive an hundredfold and shall inherit everlasting life." The death of the martyrs at Paotingfu and particularly the sacrifice of Miss Morrill, touched the heart of Feng and produced the first stir of his conscience toward Christianity, just as the stoning of Stephen began to work in the troubled soul of Saul of Tarsus.

Feng said during the next eight years he twice resorted to a missionary hospital for treatment, once in Peking and once in Manchuria. Each time he was surprised when upon leaving they refused to take any payment whatsoever but said to him. "Do not forget God, remember what we have told you of the gospel of Jesus Christ." Though he was impressed at the time all things were soon forgotten in his busy life.

In 1912, Dr. Mott, head of our Y. M. C. A. work, was holding meetings in Peking, China. Feng was now a young major. He attended every day and took notes. This was the first time he had ever listened to a full presentation of Christianity. In the light of what he had heard he signed his name when the cards were passed and entered one of the Bible classes which was taught by Bishop Norris. Later he was baptized by pastor Liu Feng who greatly helped him in his entrance into the Christian life.

No sooner had he become a Christian than he began to work earnestly among his fellow officers and soldiers and in time conceived the project of building up a Christian army. People of pacifist convictions living in the peaceful twentieth century seclusion of Anglo-Saxon countries may wonder if such a contradiction as

Charlotte Cornelius Home on Furlough from Mexico

From Harda, India
Left to right, Ruth May Harnar, Robert Roy Harnar, Lovina Vivian Scott, Rebecca Kathryn Scott.

Rachel Alleen Cornelius, Aguascalientes, Mexico

All of Buenos Aires, Argentina

Byron Yokley Reavis and Eusebio Domingo Rodriguez — Bessalee Reavis and Lucrecia Urso — Juanito F. Reavis and Carlitos Porri — Isabel Schlengo and Anna Mabel Reavis

a "Christian army" is possible. The writer has just been traveling with a poor missionary in Honan fleeing from bandits after having spent eleven days with his family as captives of the terrible "white wolf" and escaping by hiding in a straw stack for ten days. Seven missionaries in this one province are at the moment being held captive for ransom and hundreds of villages throughout China are at this time being burned, pillaged and destroyed by robber bands. It is hard to see how law and order can be maintained without a disciplined force like that of General Feng. If any one can demonstrate that it can, he will be eagerly welcomed by this Christian general and his officers, hundreds of whom would prefer to become evangelists and native Christian workers tomorrow if any other way of protecting China from lawlessness can be found.

After defeating an enemy in one battle, instead of beheading his prisoners according to the ancient custom, he forgave them, gave each one some money and sent them to their homes. After his victory and his efficient administration in Shensi, he was made governor of the province where he built up the best army in China. It is made up of some twenty thousand men who are disciplined, men who obey orders, who will not loot and who are fearless in the face of death. In the recent war one brigade of his army saved the province of Honan while the remainder made a flank attack which led to the defeat of the army of Chang Tso Ling, the governor of Manchuria, in the North. At the critical juncture of the war Chao Ti, the treacherous governor of Honan, who had amassed by bribery, robbery and the opium traffic, some $10,000,000 during his graft-ridden rule of the province, rose with twenty thousand men to seize the railway and join the enemy, Chang Tso Ling, who was advancing to seize Peking and become dictator of China. General Feng had with him but a handful of men. He took General Chang, his great evangelist and preacher, and told him to hold the line with less than two thousand men and fight till the last one had fallen rather than give ground. General Chang held the line in the darkness for more than four hours against the large army who were intimidated by his brave resistance, until General Feng arrived with a thousand more of his troops and defeated the treacherous governor with his twenty thousand dissolute soldiers.

In both Honan and Shensi, provinces where he has been governor, he started to work for an efficient administration. His first act has been to drive out all the prostitutes and opium smugglers and clean up the town. He built good roads, opened schools and inaugurated a campaign for education among the people. When I arrived in Kaifeng I found the whole city placarded with instructive pictures, mottoes, posters and monuments.

It is General Feng's army that impressed me most. It is the first Christian army I have ever seen. I have read of Cromwell's Ironsides entering battle with prayer and psalms, but I question whether his Puritan army was more Christian than this one in China. These men too are "round heads" and "ironsides." Every man from the general down to the latest recruit has a close cropped head and is trained as an athlete. It is a superbly drilled body of men if you watch them in military review, though they are clad in homespun and make all their own clothes, shoes and other necessities.

In the first place this is a sober, efficient, hard-working army. All the officers and men pattern their lives after the general. His own work for the day is typical of that of the troops. He rises at five o'clock and has his Bible study. From six to seven he studies Chinese and English; from seven to nine he attends to his official business as governor. After breakfast, from nine-thirty he receives callers and completes the business of his civil administration; from twelve to one he works with his own hands in the iron foundry. Every officer and man in his army must learn a useful trade so that when they retire or reach their youthful age limit, they may successfully enter civil life. He believes in the dignity of labor, and in work as a great character-building force. From one to four he inspects his troops and tends to his military duties. He goes home at five and remains an hour with his family. The evening is given to study or to interviews at his headquarters.

We were awakened at five in the morning by the bugles which called his men to begin the day. We saw some of the troops drilling again after nightfall by moonlight. Never have I seen such a working army. The general himself leads the way. He preaches occasionally with great force and fervor and with impassioned feeling. Regular Bible classes are held for his officers several times a week and they in turn teach

classes for their men. Fifty of the officers are organized in a preaching band. They are equally effective in battle or in prayer, like Chinese Gordon during the Taiping rebellion here. But Gordon stood unique and almost alone where Feng is winning and leading a Christian army. When I met a small contingent of his army in a distant province, I found them holding a daily Christian service, always at church on Sundays and leading exemplary Christian lives. I have not been able to find a man, Chinese or foreign, who has ever seen one of his soldiers or officers gambling, drinking or even smoking. Including those who have left his army, over nine thousand of his men have already become Christians. That does not mean that they were baptized or received in a mass movement. When 346 were recently baptized, the remaining 1,500 applicants were rejected or kept on probation for further instruction and to test the sincerity of their Christian purpose.

His army has received generous help and guidance from constant visits of Bob Gailey, the famous football player of Princeton and now leader of the Y. M. C. A. at Peking. General Feng asked him to become his personal adviser. Bob told me this suggestive story. One afternoon, when paying an unexpected call to his office, he was surprised to find Feng mopping up the floor, while the coolie whose work it was, stood by in awed silence. Four or five officers were also looking on, although standing stiffly at attention. He laughed when we came in and stopped work for a minute. "You know," he said, "Captain Feng here tells me I should not do common things now that I am the governor of so great a province. He quoted Confucius to back him up. But the Bible teaches differently and I want to impress upon my men that the right kind of service is the right life." General Feng put down his mop and took up his Bible. He turned the pages over thoughtfully for a while. "Now," said the general, "I call your attention to this passage from Mark. And Jesus said: 'Whosoever of you will be the chiefest shall be the servant of all.'"

General Feng has traveled a long way in the twenty-two years since he stood a hard and ignorant "heathen" at the time of the Boxer uprising. He was then unable to read or write even his own name. He lived in an ignorant and superstitious world of demons and "foreign devils" who were stealing Chinese children. Today he is a self-educated man, almost worshiped by the Chinese college graduates, leading perhaps the first army of this century that could be called "Christian" in its spirit, personnel and actions.

The general's faith is still simple. He unites something of the stern discipline and justice of Oliver Cromwell, the mystical devotion of Chinese Gordon, the Christian character and dignity of Stonewall Jackson and the faith of Elijah when he prayed for rain. A local missionary of the Baptist Church, Mr. Poteat, told me that during the drought last summer, when the people were half starving and suffering from lack of rain, when the heavens were brass with not a cloud in the sky, General Feng called for a service to pray for rain. He called on his army to repent of their sins that they might be able to receive God's blessing. He then led in prayer, confessing the sins of the province. He prayed, "Lord, these people are not Christians. They do not know any better. Put their sins upon me. Blot out my name and let me perish for them, but send rain upon these starving peasants this day."

The missionary told me that within two hours after he returned from the service, the fields and streets were flooded with rain. Speaking of the service, General Feng said, "Yes, God was right there." He believes literally that God is always right there. His officers have the same simple faith.

As we write, these men are leaving Honan which they sought to enlighten, and are now on their way to Peking, the rotten plague center of the graft-ridden national government. They go with their salaries months in arrears where certain jealous officials will be glad to starve them out if they can. They will be exposed to slander, misrepresentation and opposition. Let us pray that their faith fail not. Like a half starving and unpaid army at Valley Forge, unsupported by shortsighted politicians, they may yet save the day and play their part in the making of the New China.

I close as I began. Can you beat this investment? What better use can be made of money? Why not send more money to win to Christ more men like General Feng? We are willing and eager to continue to give our life to China. Here is a great need, yes, an unparalleled opportunity. Can we depend upon you to help keep us where dividends on our investment are so large?

Burnett McLean (Baby) and Robert Neale Hobgood
Parents, Lotumbe, Africa

Ruth Maxey Bierma
Rosie Singh, Rath, India.

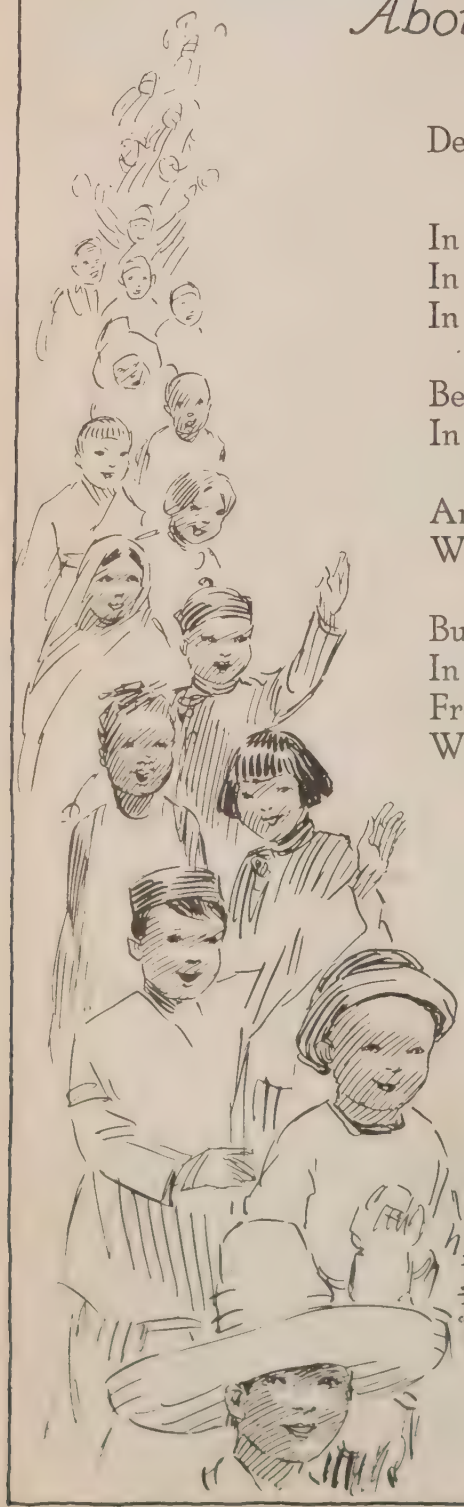
Mildred Huegel (right)
Her friend Esperanza of San Luis Potosi, Mexico.

Arthur Elliott
His nurse, Asuncion, Paraguay.

Wanderland—Wonderland

Truly Try Gets to Thinking About Children's Day

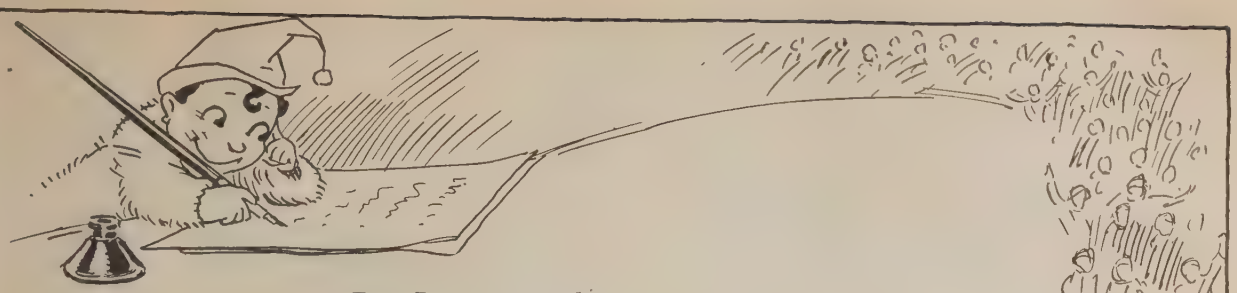
by Lucy King De Moss



Dear Truly Trys:

It's funny—

In China they dress in the quaintest of coats,
In Japan, a kimono's the thing;
In Tibet it's a garment quite straight up and down,
Belted into a blouse with a string;
In India—Well, boys wear neat jackets of white,
And their trousers are baggy indeed,
While the girls are wound round in a dainty sari—
But I'm sure nothing else do they need!
In Mexico, dear little faces look out
From a gay colored scarf or wide hat;
While the cunning brown babies in Africa wear
Just a little short skirt—hardly that!
In Alaska, they peep from their snowy igloo,
All wrapped up in warm furs to their eyes,
In the Philippine Islands they're mostly big sleeves,
You would really be shocked by their size!

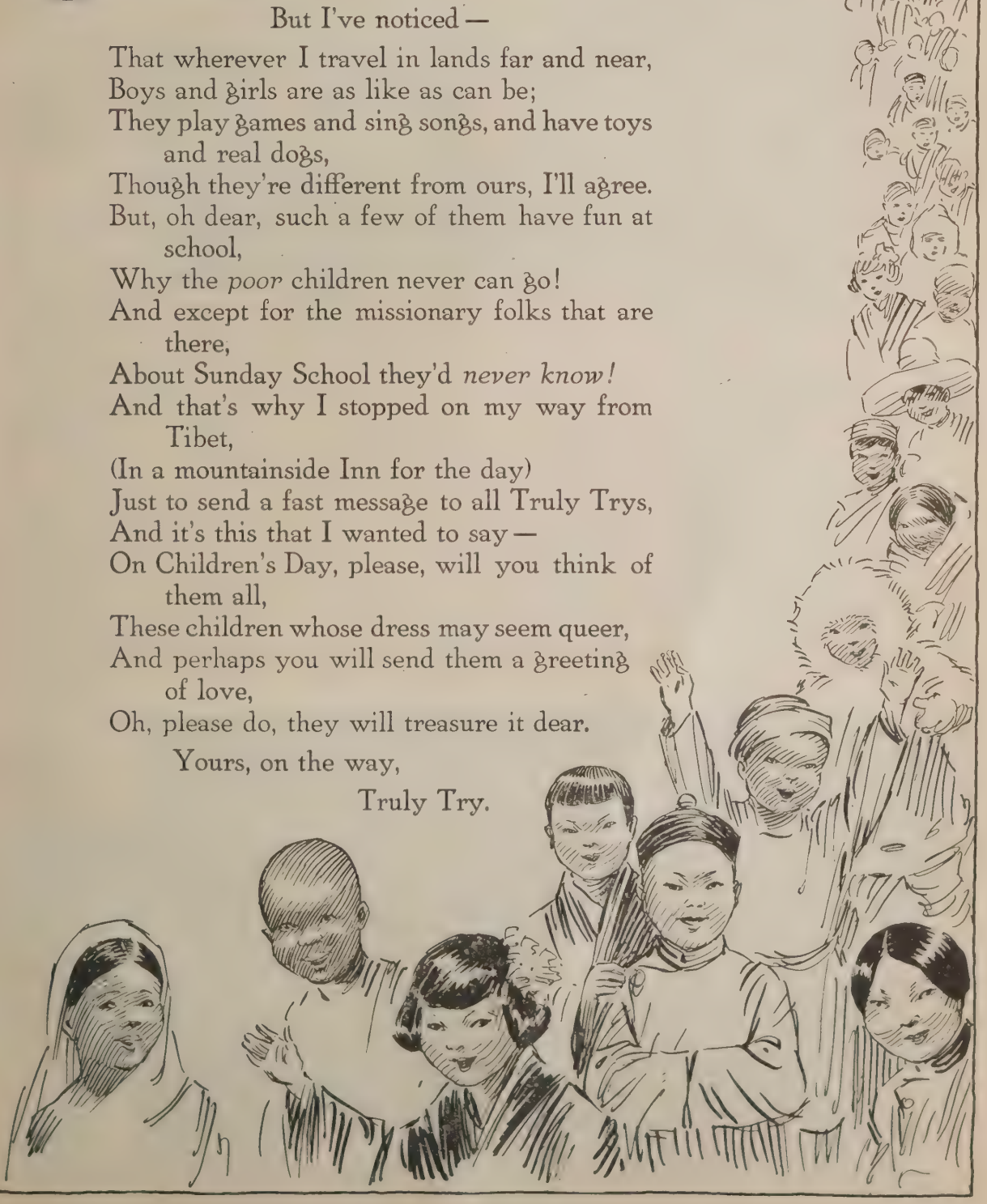


But I've noticed —

That wherever I travel in lands far and near,
Boys and girls are as like as can be;
They play games and sing songs, and have toys
and real dogs,
Though they're different from ours, I'll agree.
But, oh dear, such a few of them have fun at
school,
Why the *poor* children never can go!
And except for the missionary folks that are
there,
About Sunday School they'd *never know!*
And that's why I stopped on my way from
Tibet,
(In a mountainside Inn for the day)
Just to send a fast message to all Truly Trys,
And it's this that I wanted to say —
On Children's Day, please, will you think of
them all,
These children whose dress may seem queer,
And perhaps you will send them a greeting
of love,
Oh, please do, they will treasure it dear.

Yours, on the way,

Truly Try.



Appointed to Serve

THE United Christian Missionary Society is sending out twenty-eight new missionaries most of whom will sail in August. The number is not large for only those are being sent who are needed to fill immediate emergencies at the front. They are going out to eight of the ten fields in which work is being carried on, and their primary purpose is evangelism though they will use various avenues of service in reaching the people. There is much need for a greatly enlarged force in each of our missions. The need for equipment and for current expense money to carry on work already instituted is also very great. May the time soon come when the home constituency will answer the great challenge of both life and financial support needed for the fields.

Africa

Miss Buena Stober, Newkirk, Oklahoma, is a graduate nurse who goes out to fill a great emergency in one of the hospitals. She is a graduate of the University Hospital in Enid, Oklahoma, a student in Phillips University and with two years at the College of Missions. Her choice was Tibet but she gladly goes to Africa.

Miss Newell Trimble, Winchester, Kentucky, is a graduate of Wesleyan College and has spent two years at the College of Missions. She is an experienced teacher and church worker and will do educational work among the women and children.

Miss Myrtle Whaley of Marshalltown, Iowa, is a graduate of Drake University and Drake Bible College and has taken two years at the College of Missions. She is a teacher of experience and has taken a special stenographic and business course in order to assist in the business office of the mission. She will also do educational work among the women and children.

China

Dr. Douglas Corpron's home is in North Yakima, Washington, where he is now practicing medicine with his father. He is a graduate of the University of Cincinnati Medical School, has had his interneship in the Western Pennsylvania Hospital at Pittsburg and this year at the College of Missions. He goes to Luchowfu.

Mrs. Grace Chapman Corpron, whose home is in Redwood Falls, Minnesota, is a graduate of the University of Minnesota and has had considerable experience in teaching. She had one year in the College of Missions.

Miss Grace Tedford of Fresno, California, is a graduate of the University of California and has taken two years' work at the College of Missions. Miss Tedford will do educational and general missionary work among the women.

Miss Mildred Walker, Cleveland, Ohio, is a high school graduate and also a graduate of the Spencerian Commercial School of Cleveland, where she took a secretarial course. She goes to China to serve in the mission business office. Miss Walker will also have a part in other phases of missionary work.

India

Donald A. McGavran is a son of Mr. and Mrs. J. G. McGavran of India and was born in that country. He is a graduate of Butler College, of Yale Divinity School and has had a year in the College of Missions. Mr. McGavran will be able to make good use of his special training in religious education in India.

Mrs. Mary Elizabeth Howard McGavran of Muncie, Indiana, is a graduate of Butler College and the College of Missions, and will work among women and children.

Dr. Hope Nichoson, Luther, Michigan, is a graduate of the University of Michigan and also of the University of Michigan Medical School, and has this year been both a teacher and student in the College of Missions. She goes to India to help answer the great need for doctors there.

Miss Mary Hill, Payette, Idaho, a graduate of Whitman College, has had two years at the College of Missions. She has had considerable experience as a teacher and will do educational work.

Dr. Victor Rambo of Philadelphia, spent two years at Fairmount College, Wichita, Kansas, is a graduate of the University of Pennsylvania Medical School and has finished his interneship in the Pennsylvania Hospital, Philadelphia. Dr. Rambo's parents were missionaries in India and he was born in that country.

Because of an extreme emergency in the India Mission, Miss Margaret Conkright of Muncie, Indiana, will go there this fall as a trained nurse, instead of to the field for which she had planned. Her picture will appear in the next issue.

Japan

Miss Hazel Harker, Frankfort, Indiana, is a graduate of Butler College and is trained in music and art. She has taken a year at the College of Missions and goes to Japan as instructor in music in the Margaret K. Long Girls' School. Miss Harker has had experience as a high school teacher and musical supervisor of schools.

Mexico

Miss Ruth Leslie, Uniontown, Pennsylvania, is a graduate of Bethany College and has had two years at the College of Missions. She goes to Mexico to do educational work among primary and junior age children.

Miss May Wilson, Riverside, California, is a graduate of the University of Oklahoma and has had two years at the College of Missions. Miss Wilson has been a high school teacher and principal and will do educational work.

South America

Miss Leona McMahan of Plattsburg, Ohio, is a graduate of Antioch College, Ohio, and a high school teacher of five years' experience. She goes to engage in educational work.

Howard T. Holroyd of Steubenville, Ohio, a graduate of Hiram College, had two years at the College of Missions and a year in Teachers' College, Columbia University, New York. He will do educational work.

Philippine Islands

William Henry Fonger, Urbana, Illinois, is a graduate of

College of Missions Outgoing-Student Group

Reading left to right: back row, Dr. Hope H. Nichoson, India; D. A. McGavran, India; E. Mary Hill, India; Ruth R. Leslie, Mexico; May E. Wilson, Mexico; Hazel Harker, Japan; middle row, Leona A. McMahan, South America; M. Newell Trimble, Africa; Myrtle E. Whaley, Africa; Buena E. Stober, Africa; Grace M. Tedford, China; front row, Mrs. Leith C. Fonger, Philippines; W. H. Fonger, Philippines; Marie E. Serrill, Philippines.

To the Mothers of All Missionaries

When we wrote to Mrs. Wohrley asking for pictures of her husband and herself, she sent a recent picture of her mother, asking that if we had space for only one picture, we use this of her mother, without whose inspiration she would never have heard the call of Tibet. Mrs. Wing deserves recognition in her own right by reason of her devoted service in the Chinese Christian Institute in San Francisco, but we are using her picture here as typical of that host of mothers who have paid the price, as they have sent out in gladness their sons and daughters to the uttermost parts of the world.

Mrs. D. A. McGavran for India — Dr. and Mrs. Ivan C. Wohrley for Tibet — Mrs. Dora Davis Wing, Mother of Mrs. Wohrley

Eureka College with one year at the College of Missions. Mr. Fonger served in the army and has been a pastor for eight years. He goes to Vigan to engage in evangelistic service.

Mrs. Leith Cox Fonger is a graduate of Eureka College and had one year at the College of Missions. She has been a high school teacher of several years' experience and will do educational work and evangelistic work among women.

Miss Marie Serrill, Hicksville, Ohio, had two years at Drake University and graduated as a trained nurse from Wesley Hospital, Chicago, and has spent this year at the College of Missions. She taught in the public schools for four years. Miss Serrill goes to Manila to direct the nurses' work in the Mary J. Chiles Hospital.

Tibet

Leland H. Emerson, Mexico, Missouri, graduated from the University of California and has had two years at the College of Missions. He has preached for several years and goes to Batang to do evangelistic work.

Mrs. Corinne M. Emerson is a graduate of the University of California and has had two years at the College of Missions. She will work among the women and children.

Raymond Arthur Peterson, Indianapolis, Indiana, is a graduate of Butler College, with two years at the College of Missions. Mr. Peterson is a registered pharmacist and will assist in the hospital and do evangelistic work.

Mrs. Georgia Fillmore Peterson, daughter of Charles M. Fillmore, of Indianapolis, Indiana, is a graduate of Butler College and has had two years at the College of Missions. She has had experience in Y. W. C. A. work and will work among the women and children in Batang.

Dr. Ivan Charles Wohrley, Columbus, Ohio, is a graduate of the University of Cincinnati Medical School, with an interneship in Fairview Park Hospital, Cleveland, Ohio, and in White Cross Hospital, Columbus, Ohio. He goes as a medical missionary.

Mrs. Amanda Wing Wohrley spent three years in Hiram College, attended Ohio State University and had nurse's training at White Cross Hospital, Columbus, Ohio. Mrs. Wohrley worked in the Chinese Christian Institute, San Francisco, for three years. She will assist in the hospital and do work among the women and children.

Miss Grace Young, Lewiston, Idaho, is a graduate of Eugene Bible University, Eugene, Oregon, and took courses in Drake University Conservatory of Music. She is also a graduate nurse from Mercy Hospital, Denver. She has had eight years' experience in evangelistic singing and personal work. After two years at the College of Missions she goes to Batang as a nurse.

Dr. Victor Rambo for India — Howard T. Holroyd for South America — Mrs. Grace S. Corpron for China — Dr. Douglas S. Corpron for China

The Christian Whose Income is $5,000 or More

By BERT WILSON

Parts of a chapter from a forthcoming book by Mr. Wilson on "The Christian and His Money Problems."

WHO are the men of large fortunes? A prominent business man has said that investigation will show that the greatest fortunes have come to men who have performed great and far-reaching economic services; that the men who had the faith and the daring to develop the resources of the country, and the ability to organize the manufacturing processes in connection with them, have rendered a necessary service to the country, at the same time they were amassing great fortunes. This statement is undoubtedly true. One needs only to call the roll of the rich men of the country to discover that many of them grew rich out of the production of the necessaries of our common civilization. These men have had the genius of organization. They have been gifted with the ability of management. Some have had the gift of the seer. They have seemingly known when and where great fortunes were to be made. Some have had the ability to build from the forces of nature and society the foundations upon which great fortunes could be erected.

Can big business and big business men be Christian? Is it too much to expect rich men to be Christian? Why shouldn't they be? If teachers are to be Christian, if ministers are to be Christian, if average men are to be Christian, why shouldn't rich men be Christian; not professionally, but really? Do these Christian obligations extend back into the whole realm of money making? If so, this certainly lays upon them added responsibility as Christian stewards. It lays upon them the clear responsibility and the inescapable duty of Christianizing the money-making processes of our complicated American civilization. The Christian desires a Christian America. If America is to be Christian, American industry must be Christian; American commerce must be Christian; American business and banking must be Christian; American statesmanship must be Christian; American international relationships must be Christian. One writer has said that if the authority of Christ stops at the bank vaults and the factory gates and outside the store houses of the profiteers, then Christianity will become a hissing and a byword.

2.2% of the American People Receive 18% of the Total National Income

587,824	persons	receive	from	...	$ 5,000	to $ 10,000	per	year
192,062	"	"	"	...	10,000	" 25,000	"	"
41,119	"	"	"	...	25,000	" 50,000	"	"
14,011	"	"	"	...	50,000	" 100,000	"	"
4,945	"	"	"	...	100,000	" 200,000	"	"
1,976	"	"	"	...	200,000	" 500,000	"	"
369	"	"	"	...	500,000	" 1,000,000	"	"
152	"	"	"	...	1,000,000	and over		

Yes, big business can be Christianized. It must be. But it will have to be done by big Christian business men. They can evangelize it. They can convert it from the error of its present way. They can make it confess Christ in its daily affairs. As the high priests of big business, they can baptize it for world service and human uplift into the name of the Father, Son and Holy Spirit. Is this sacrilege? The future Christian conscience will consider it sacrilegious not to do so.

The Christian's motive in business. The Christian must carefully analyze his motives in money-making. Are men in business for themselves or are they trying to help Christ extend his kingdom? Are the large incomes to be secured and used for self or for service? Henry Ford says: "It is wholly desirable to reshape business on the basis of service." He states that the business man's object should be to serve the largest number of people. "A truly prosperous time is when the largest number of people are getting all they can legitimately eat and wear, and are, in every sense of the word, comfortable. It is the degree of the comfort of the people at large—not the size of the manufacturer's bank balance—that evidences prosperity.

"The function of the manufacturer is to contribute to this comfort. He is an instrument of society, and he can serve society only as he manages his enterprises so as to turn over to the public an increasingly better product at an ever-increasing price, and at the same time to pay to all those who have a hand in his business an ever-increasing wage, based upon the work they do. In this way and in this way alone can a manufacturer or any one in business justify his existence." This is going in the right direction. Jesus said: "I am among you as he that serveth." We could well paraphrase one of Jesus' sayings as follows: "That business man who would be greatest among you, let him be the servant of all."

Another angle of money-making. The two ends of business are making and marketing; the factory end and the selling end. Now, the Christian must be Christian at both ends of the transaction. An example here may be in order.

A well-known manufacturer is making quite a reputation for trying to inaugurate Christian ideals in his factory. His employees are paid good wages and are given a part of the profits. They are given responsibility in management. An attempt is being made to establish Christian relationships in the factory between the owner and the employees. To all intents and purposes, this has been done. But the question arises, "Is he marketing his goods in a Christian way?" Is he gouging the public in the marketing of the goods, and dividing the excess profits with his employees? Is the concern, in its manufacturing end, in the Christian class, and in its selling end in the class of the profiteers? This would be a paradox.

There are many examples the reverse of this—where business concerns put a good article on the market at a reasonable price, but they are unchristian in the matter of wages and conditions of labor for their employees. An institution must be judged by its total impact upon society, from its handling of the raw material every step of the way to the ultimate consumer. As no chain is stronger than its weakest link, so no institution is more Christian than its least Christian part. It is no wonder that that interesting Englishman, Gilbert Chesterton, said: "Christianity has not been tried and found wanting; it has been found difficult and not tried."

How much profit can the Christian take? The question may well be raised as to how much profit a man can make and still remain Christian. What is the boundary line between "honest earnings and business shrewdness; between business shrewdness and covetousness; between covetousness and actual over-reaching; between over-reaching and unjust gain; between unjust gain and profiteering and theft"? When does a man cease to be an honorable business man and become a profiteer? Can the profiteer be a Christian? Why should governmental regulation allow the operators of the railroads only 6% on their investments, and then keep hands off of many other industries, allowing them to reap a profit of 100% or even 1,000%?

Now these are problems largely for men whose incomes are $5,000 a year and over, and to the solution of these problems Christian men should give their attention. Human happiness is at stake here. The lives and souls of men are at stake. Excess profits are dangerous to the individual, are unfair to society and will bring reproach upon Christ and his church.

How much can a Christian spend on himself? This question is in order as we scan this list of recent expenditures on luxuries, of some of the so-called "leading" families:

$7,000,000	for a mansion with 121 rooms for one family.
300,000	for a pipe organ.
50,000	for a piano.
10,000	for a cradle.
38,000	for a washstand.
65,000	for a dressing table.
20,000	for a hat.
1,000	for a hatpin.
75,000	for opera glasses.

$280,000 for a string of pearls.
600,000 for a diamond necklace.
14,000 for an automobile "with an interior inlaid with silver and quartered mahogany and upholstered in fawn suede and morocco."
30,000 for a still more elaborate automobile.

When this list was first published, it must have made Belshazzar and Tutankhamen turn over in their graves! Imagine Abraham Lincoln being rocked in a $10,000 cradle! Or Frances E. Willard spending $20,000 for a hat! Or Mary Slessor, of Calabar, spending $280,000 for a string of pearls! Or Dr. Shelton spending $30,000 for an automobile! All of this money may have been honestly earned, but it certainly was not spent to the glory of God.

Were any of these people church members, followers of the meek and lowly Jesus? The Son of Man had "not where to lay his head," but one of his modern followers must have a $7,000,000 residence. One twentieth century woman spends $600,000 for a string of beads to hang around her neck, enough money to keep sixty missionaries on the foreign field for ten years!

Who are these people, and what was their early training? If men must face the judgment on their methods of money-making, they must also be brought to judgment on money-spending. It seems incredible that men could waste such huge sums for selfish gratification in the face of an enlightened public Christian conscience. The church has a message for such as these. A way must be found to deliver that message so that the American church and the American nation may never again be disgraced by such wasteful and sinful extravagance. While Christian America wastes her money, the world starves.

Are rich men entitled to special privileges? It should be frankly admitted that rich men must live up to certain standards. There are social requirements that may not be neglected. The minister must maintain higher standards of living than the janitor. The banker must dress better than the plumber. The railroad president cannot live as economically as can the section hand. The business man who deals in millions cannot well "live up" to his job and live on the same scale as does the day laborer. Men do not expect the President of the United States to live on the same plane as does the police judge.

But to admit this does not mean that those persons are in a privileged class. These extra emoluments and expenditures are inherent in the job, not in the man. No man has any special rights over his fellows. No man has the right to claim special privileges which he would deny his neighbors. Each individual is a child of God and a member of society. Neither has ever granted him or will ever grant him special rights or privileges. The only way he may secure special privileges is by setting up private, selfish claims, and by securing and maintaining them by unfair, anti-social and unchristian methods.

The Lord's share of large incomes. Can the setting aside of 10% as God's share discharge the stewardship obligations of this favored class? There are many angles of approach to this question. If the man of large income pays but 10%, should not the man of small income give less? Or if the average man pays 10%, does he not have a right to expect the wealthy man to give more?

More concretely stated, the problems are these: Is it fair for the man of moderate income, who has a large family and who is paying rent, to be asked to pay 10% when the man with a large income, who owns his home, and who has no children, pays but 10%? Should the man with an income of $3,000 pay 10%, leaving himself only $2,700 with which to live, while the man with an income of $30,000 pays 10%, leaving $27,000 for his own uses? Many urge that there is inequality here, and that the 10% proposition is not fair. They say that since the distribution of wealth is not equal and the incomes are not equal, the obligations of stewardship are not the same.

There is much to be said in favor of this contention, for Christianity, if it is anything, must be fair and just. The church, if it is to represent Christ at all, must represent him properly here as elsewhere. The church is not in the business simply of getting money from men. Its big business is to develop Christian men and Christian women who will use their money according to Christ's wishes, regardless of whether their incomes are large or small. Jesus said: "The Kingdom of God is within you." When the Kingdom of God comes into the hearts and lives of men, it will move them to help establish the kingdom throughout the world.

Not a problem of men's relation to each other. The big problem, then, is not the relation of one man to another in the giving of his money. It is the problem rather of the right relation of all men to Christ. Jesus taught that of him to whom little is given, little shall be required. It has been shown that the average family, with proper economy and system, can pay 10% to the Lord's work, and will be more largely interested in the affairs of the Kingdom if they do so. This chapter is dealing not with them, but with Christians whose incomes are $5,000 and over, reaching into the millions of dollars.

Jesus taught that of him to whom much is given, much shall be required. The Christian business man, with an income of $25,000, certainly cannot be satisfied with merely tithing. The man with an income of $100,000 a year, if he be a Christian, will not desire to spend $90,000 in luxurious living. The Christian whose income is $1,000,000 a year cannot possibly spend $900,000 upon himself and family and at the same time please his Lord. To be sure, enough capital must remain invested in business to produce income. It would be neither wise nor Christian to "scrap" the wealth-producing industries.

The *Associated Press* recently reported the conversion of Fred Stone, the noted comedian. The report states that he has decided to dedicate a tenth of his income for Christian purposes. It is also stated that his income is $125,000 a year. When Mr. Stone carefully considers all the implications of his Christian profession, he will undoubtedly decide to seek out avenues of service where a much larger percentage of his income may be used in honoring his Savior whom he has publicly confessed.

As has been previously stated, it is mostly the big men of the nation who are receiving these large incomes; the men of genius in organization, in management; the pioneers in human achievement. They have thereby an obligation to use this talent, as well as their money, in the interests of religion. This is pioneer territory. No one could prophesy what might be accomplished in one generation if these masters of men and masters of wealth would dedicate their organizing abilities and their fortunes to the upbuilding of the Kingdom of God.

How much shall rich men give? The principle of the income tax in securing revenue for the government increases the percentage as the incomes increase, so that the incomes of $1,000,000 and over pay as high as 35 per cent to the government. This principle is correct. But when men are really Christian, they can be left to decide how much they will need to keep for personal and family uses and how much can be set aside for the uplift of society and the glory of God. How much must the rich man give? He must give enough to save his soul. The rich man must be able to say with the Apostle Paul at the end of his journey: "I (a rich man) have fought the good fight; I (a rich man) have finished the course; I (a rich man) have kept the faith; henceforth there is laid up for me (a rich man) the crown of righteousness which the Lord, the righteous Judge, shall give to me (a rich man) at that day; and not to me only, but also to all them (rich men) that have loved his appearing."

That many men are catching this vision of the true ideals of Christian stewardship is evident on every hand. One man produced his account book on January 1, showing that his income was $5,000 a year, and that he had given for all charitable and religious purposes $1,120. Another whose income was about $11,000 a year, and who had just begun paying 10%, had, in his first year, given $1,200 to religion. Another who was engaged in the manufacturing business reported that he had given away in a single year 40% of his income.

It is encouraging to know that a man like R. A. Long, wealthy lumber man, has given away $1,700,000 while yet alive, to the organized agencies of his own brotherhood, while continuing his gifts to his local church and all good causes in his home city and elsewhere. M. M. Cochran, operator of coal mines in Pennsylvania, has just given $300,000 to Bethany College. He had previously given $700,000, making $1,000,000 he has given in cash to this one institution, while yet living. There are many gifts, even larger than these, being given to missionary, benevolent, charitable and educational institutions.

This is but the prophecy and forerunner of a better day. These examples are like leaven hid in three measures of meal, or like seed corn on top of the mountain. It is to be hoped that their example and influence, together with all other leavening Christian influences, will continue until the whole lump of our national life in its money-making, money-spending and money-giving aspects shall have been leavened.

Speaking of Giving

A Round Table of Men and Women Who Have Studied the Science and Practiced the Art.

She Knew A. McLean

My sisters and I were Brother McLean's first pupils in the missionary work. His life and teachings made a deep impression on my young life, that has grown with the years. All missionary work has first place. Giving of my means is my greatest joy and happiness. Brother McLean's motto was, "Go. Let go. Help go. Never stop at a tenth." We take and read our missionary papers and books and couldn't keep house without them.

Mt. Healthy, Ohio. ELIZABETH HILL.

When Both Father and Son Give

When my son decided to become a foreign missionary it was quite a disappointment to me as I had expected him to take up the mercantile business as my successor. But his ideas and aspirations were quite different from mine and the more I thought over the matter the less opposition I offered to his going. I finally decided if he felt it his duty to go it was our duty to help him all we could and Mrs. Livengood and I decided to support him in the field. We have never been sorry that we undertook this work. The Lord has been good to us and we have always been able to spare the money each year for his support. Over sixteen years ago we became tithers and for four years we gave one-tenth of our net income to missions and charity. Each year we had more to give than we had the previous year. For the last twelve years we have given our entire income above our living. The Lord has greatly blessed us in health and prosperity and we are happy in giving.

Green Mountain Falls, Colorado. G. W. LIVENGOOD.

A Real Objective for Business

"Genius starts great works,
Labor alone finishes them."

There is a genius about giving. Few laymen have learned the art so that it becomes a joy and privilege. But having learned the art we must "labor" at the task in order that the enterprises of the Kingdom of God may be steadily and rapidly advanced. In other words we must "carry on" and "not grow weary in well doing." Often great harm has been done by some man starting a good work and suddenly dropping his financial interest.

Money is a trust from God. We must give an accounting day by day and year by year not alone to please God but also that we may grow in the spiritual life. Our business then takes on a real objective and makes all such relationship abundantly worth while.

Cleveland, Ohio. DAVID W. TEACHOUT.

Ten Years of Tithing

For about ten years, I have given at least a tenth, and oftentimes more, of my income to the Lord's work. Increased temporal and spiritual blessings have been mine. In reading my New Testament, I have found that Jesus spoke oftener to men of their attitude toward money than on any other subject.

I think our preachers ought to warn people against covetousness and show them their obligation as to stewardship.

Shelbyville, Tennessee. (MISS) JO CUNNINGHAM.

A Lumber Firm Supports Its Own Missionary

The pastor's study is a confessional in the real sense of the word. Those who are burdened with sin come to find help. Those who are in trouble come seeking sympathy. Those who have joys come to share them. Those who have a new sense of obligation come for guidance. Some of these experiences in the pastor's study give the minister a heavy heart and some of them encourage him and give him inspiration for his work. None of these experiences give him more joy than those which indicate that the church which he is seeking to lead is developing in spirituality and vision.

One Sunday evening last September a man who is by nature retiring and unassuming came into the study of the pastor of Central Christian Church. This man, J. T. Jackson, is a deacon in the church and is always faithful in the performance of his duty. After talking for a few moments he said, "Our firm has decided that we are not doing all that we should for the Lord and we want to support our own foreign missionary." The J. T. Jackson Lumber Company is composed of his immediate family, himself and wife, two sons and one daughter, all of whom are actively engaged in church work.

Mrs. Alvin Bro was assigned to the J. T. Jackson Lumber Company, as their missionary and it so happened that at the service when the announcement was made her father, mother and sisters, President A. D. Harmon and family, took membership with the church. That marked the high point in the missionary spirit in Central Church.

It is the conviction of the pastor of Central Church that other firms in Lexington will follow the example of the J. T. Jackson Lumber Company. God has given all of us the same call and the time is coming when those who cannot go will support substitutes who can.

Lexington, Kentucky. A. W. FORTUNE.

She Gave Her All

I have always felt a responsibility for whatever of time, talent or opportunity that came to me, that whatever came must be invested where it would bring a worthy return, and feeling my inability to choose have sought guidance from the all-wise Father.

We owe a duty to the body to make and keep it a worthy place for the indwelling of the divine presence. Then comes a duty to those dependent upon us. The remainder is for investment, and what better investment than uplifting and making the world better, and what surer investment than in causing the light to shine in the darkness—to whose who have never known the light and cannot know it except as we, who are more favored, take it to them.

Through the gracious providence of the Father I have been permitted to see the growth of a first investment made to the Christian Woman's Board of Missions twenty-five years ago. They told me it came at an opportune time, as they were contemplating starting a mission in Mexico, and that gave the means. I have taken great pleasure in watching the growth, through trials and difficulties, to the present enlarged work.

It has been necessary for me to be somewhat of a business woman and the promptness and regularity with which the business of the Christian Woman's Board of Missions was conducted appealed to me, so when the time seemed ripe for a large investment I turned to them to do the work I wished done but which I could not do satisfactorily myself. When I found that I could make provision for those nearest to me the question was settled.

I can truly say that there have been no regrets. On the contrary there has been great satisfaction in receiving a competence from it without anxiety and the certainty that it will be used for all time, with ever-widening influence, in blessing humanity by bringing to them the knowledge of the Fatherhood of God, the brotherhood of man and the heirship with the Christ, of the Father's love and indwelling Spirit for even the humblest child.

Covington, Kentucky. MRS. M. F. PEARCE.

A Simple Method of Painless Giving

We began tithing in earnest in 1908. Several years later we opened a separate bank account, always depositing the tithe first. I cannot report any striking spiritual turnover. The greatest benefit has been the fact that it takes away the irksomeness of giving. Possessed of a little more than my share of penuriousness, giving would have been a continual bore but for the tithing plan, like cutting off a dog's tail by millimeters. The decision to tithe does the business with one wallop.

We never think of the tithe as our own. If we get a salary of $100 per month, we consider it only $90 and adjust our budget to fit this amount. It is a very satisfactory method.

Bethany, Nebraska. HUGH LOMAX.

Training a Family to Give

What should be our attitude toward giving to world-wide missions? It is the easiest thing in the world to train a family to give for world-wide missions. Begin with them early enough; have plenty of interesting missionary reading around the house; encourage the reader to tell what he has enjoyed in reading these things. I have never known it to fail. There is so much literature to be purchased cheaply that it only requires skill to encourage children, guests or friends to read. When the holiday season approaches, send some message to those on the field whom you know or have heard of, and don't expect a return message. Do this constantly in your home from year to year and you and the members of your family will learn to love to give, and then you will have satisfaction in giving.

MRS. JULIA C. GEROULD.

Cleveland, Ohio.

He Wanted to Tell Others

The knowledge of God's wonderful gift of his Son and what his love has done for me was so precious to me that I felt I wanted to tell others. As I could not go myself to those who knew not Christ, the next best thing was to send some one in my place. That is why I am a living link. It has been one of the greatest joys in my life to have this part in the missionary work. The more I do the more I want to do.

A. M. WOOTEN.

Shelby, Mississippi.

What Shall We Render?

Whether our resources are little or much we have a stewardship entrusted to us. We are not our own, for we have been bought at a great price. There is little room for question whether we have anything that we can call our own, so evident is the answer. We sometimes hear of an "acid test." In this case it is not how much you give, but of how much did you rob God by withholding that which was his own? He has said, "The silver is mine and the gold is mine." No mention is made of the baser metal which many self-satisfied people drop into a mite box!

We show to what extent we appreciate what Christ has done for us by our sacrifice, or lack of it, to make him known to others. Love poured out is love multiplied and we can never glorify God in body and spirit if we are content to live a meager little life. It is only as we assume our share of world tasks in an unselfish service that our lives can come to their best and fullest, but this is only a by-product of self-forgetful and generous giving for the fulfillment of our Lord's plans for the whole wide world. To give is to have, if not in kind then in something better. Large resources create corresponding responsibility and if we would honor the Lord with our substance, we should invest it in that which is abiding.

MARY J. JUDSON.

Indianapolis, Indiana.

A Rich Man's Sense of Obligation

Assuming that I have some wealth, I want Mrs. Adamson to have half of the credit or blame as the case may be, for I should not have got into this without her encouragement, great industry, careful planning and wise counsel. Now assuming that I have a little Christianity, it seems to me that as a business man and employer of labor, my first duty is to give steady employment to as many men as I can at as good wages as I can and deal justly with my creditors, always paying one hundred cents on the dollar, questioning the Christianity of any man or firm that fails so to do, notwithstanding the many excuses which are offered for failure.

Then the Christian man of wealth must think of the poor, the physically poor, the mentally poor and the spiritually poor and keep before himself the widow, the orphan and the unfortunate, the church, our hospitals, colleges, Y. M. C. A., Y. W. C. A., our Homes for the children and aged and remember that he brought nothing into the world and it is certain that he can carry nothing out. He ought also to be aware of his stewardship and "render unto God the things which are God's."

What a pitiable sight is the man of wealth who thinks he has a right to use selfishly that which he wrongfully calls his own and has exchanged for his soul. For if a man gives only his wealth to good causes he gives little indeed in comparison with the noble, heroic and godly lives which are given for Christ's sake. I have in mind our missionaries, ministers, Sunday school workers, teachers and caretakers of our old and young and unfortunate. You will pardon me for saying that there has been in our home for the past year a presence of joy because of a life that seeks first the Kingdom of God and his righteousness, and in a few days a room of cheer will be for another five years one of loneliness but happy memories. Now with Vera's life and her father's wealth upon the altar and Christ the judge, how insignificant is the wealth compared with the life.

The world applauds too much the worldly gifts and not enough the great life gifts. I have given just enough to know that, "It is more blessed to give than to receive," and have found that the giving of heart brings greater reward than the giving of money and to be sure that the more I give of the heart the more I shall give of my money. Heart-giving, which is love, is the world's greatest need, and every one may give this.

A. ADAMSON.

Akron, Ohio.

The Greater Gift

If a man gives only his wealth to good causes he gives little indeed in comparison with the noble, heroic and godly lives which are given for Christ's sake. I have in mind our missionaries, ministers, Sunday school workers, teachers and caretakers of our old and young and unfortunate. You will pardon me for saying that there has been in our home for the past year a presence of joy because of a life that seeks first the Kingdom of God and his righteousness, and in a few days a room of cheer will be for another five years one of loneliness but happy memories. Now with Vera's life and her father's wealth upon the altar and Christ the judge, how insignificant is the wealth compared with the life. The world applauds too much the worldly gifts and not enough the great life gifts.—A. Adamson.

A Charter Member Speaks

My parents were always interested in the church and missions and made sacrifices for them. I remember when our people sent out the first foreign missionary, Mr. Barclay, to Palestine, and he published a book which father bought.

Our Akron (High Street) woman's missionary society was organized in July, 1876, with twenty-five members. Mother, sister and myself were charter members. Ever since that time I have been interested and working in the society. I have always felt that it was a great pleasure to give and am very thankful that I am so situated that I can contribute to world-wide missions.

CYNTHIA S. ALLEN.

Cleveland, Ohio.

Why Not 100% Tithers?

The divine plan of stewardship not only brings us personal prosperity, joy and consecration, but it would have increased our offerings last year from $12,000,000 to more than $80,000,000. Incidentally it would have doubled the church attendance of our membership. All of this if we had done no better than one of our religious neighbors who are 100% tithers. Can it be done? One of their evangelists told me recently that never in all his evangelistic history had a single new convert ever declined to bring his whole tithe into the storehouse when shown by the Book that the tithe is a debt to God. What our own evangelists have missed!

Thomas Kane, layman of Chicago, who has for the past forty years circulated millions of copies of tithing leaflets, told me that never in all that time had he known a tither who was not financially prosperous or who wore a long face. Not that tithers don't have troubles, but they do come up out of them with a smile on the face.

Just show our people the big things of stewardship and they immediately respond. From one-fourth to one-half of the membership usually sign the stewardship covenant after a business man's plain talk. Recently one-half the members of a Rotary Club signed after a fifteen minute talk on "The Bonehead's Debt to his God."

ARTHUR A. EVERTS.

Dallas, Texas.

A Memorial Not of Stone

Our father was an elder in the church for forty years and one of God's elect. His children have felt that his wonderful character and good name was their greatest heritage. There are nine of us, eight brothers and myself. After his death his

business continued just as it was. Many other spoke factories had to close down and we felt the Lord had been with us to allow our business to keep going at all. In the meantime it has grown to include golf shafts and baseball bats. We wanted some memorial to our father and knowing his sentiments on the subject of stone and mortar we felt a missionary supported would come nearer pleasing him than anything else. Mr. Holder was just leaving our church to return to Africa so we naturally felt a more vital interest in him. He is the W. R. Campbell living link. One of the splendid things about it, as we see it, is that those of the brothers who were not especially interested in missions themselves, were enthusiastic over this memorial for father. They knew him well enough to realize that he would find it most pleasing. Just a few weeks after taking over this work, our mother left us, so we feel that she is in it too, until conditions become such that we can do something for her also.

Tullahoma, Tennessee. A DAUGHTER.

What Per Cent Should a Man Give?

One's ideas of stewardship progress as interest grows in the world-wide program of Jesus. The worthwhileness of Christian colleges, hospitals, homes for dependents, church extension, missions and benevolence, all essential items in that program, are weighed continually against houses, business, stocks, bonds, automobiles, apparel, house furnishings, travel, various forms of pleasure. It works this way:

We admire a beautiful oriental rug. It just fits our needs. The price is $1200. The finest American Wilton rug the same size costs $200. Proper ideas of stewardship suggest buying the $200 rug and using $1,000 to educate a ministerial student. We plan a trip to Florida. Along comes the campaign for money to pay our underwriting debt. Our "stewardship" says, "Forego the Florida trip and devote that money to help pay the underwriting debt." And so we might go through the whole catalogue of money-spending and find that every kind of use of money and property is linked with stewardship.

What per cent should a man give to the church?

I do not believe it can be determined by percentage, but by needs. If a case of appendicitis comes into our family, we do not spare expense for relief. All the case demands is supplied, regardless of the cost. One who gives the program of Jesus a worth while place in his daily life and gives according to its needs and his own desire, finds at the end of the year that 20% or more of his income has been thus applied. He is perhaps just as surprised as is the average man who at the end of the year adds the checks he has given for automobile expense. The result may disconcert him but he says, "It's well worth the money."

For some years I have sought the acquaintance and association of men who find it possible to give increasingly of time and money to the program of Jesus. They all say the same thing. Their lives have been enriched and their joy increased according as they have increasingly shared in things of the kingdom.

Buffalo, New York. G. M. KIRBY.

John Reavis and a Young Lady of Argentina

Macdougall Sisters, India, Wilhelmina (left), Dorothea

John Clark Erskine (Center) Osaka, Japan

Tenting in Jungleland

By ANNIE AGNES LACKEY MACDOUGALL

IT must be difficult for the home people to realize just the influence the junior missionaries exert on the children and also the grown-ups of India. A few weeks ago we were out for two weeks in evangelistic work. We camped near a large village thirty-six miles from Jubbulpore and on the outskirts of one of the great tiger jungles of India. We had a splendid work time among the village people. We had been there ten years ago when Dorothea was a baby, the first white baby the people had ever seen. She was a month old when she started on her first evangelistic trip and I took her wherever I went, taking turns with her old nurse, carrying her over fields and through villages to the homes of the people. She made many friends in those jungle villages whose people were then afraid of us. One old woman ran from us at first, but later she came to know us and used to conduct me about the villages.

On this recent trip we were greeted as old friends and our second little missionary, Wilhelmina, was welcomed by the people. Both Dorothea and Wilhelmina accompanied me to all the homes in the different villages and as they have learned quite a bit of Hindi they helped me much in singing the Hindi hymns wherever we went. They were as happy and as enthusiastic as I was in visiting the women and children with whom we used to sit down and to crowds of whom we sang hymns and told the story of the "Salvation Giver." We visited a government school for girls and taught them, about thirty in all, hymns and Bible stories. How they sang! There is one special hymn which the children of India always like. Dorothea, Wilhelmina and I decided to sing this over and over until these little school girls could remember and sing it to others when we were gone. The last visit we made to the school they all stood and sang this song, "Jesus Has Saved My Life."

The old woman who ran from us ten years ago, greeted us most affectionately and was with us a great deal as we tramped about from house to house. The day before returning to Jubbulpore we went to say good-by to some of the families living nearest our camp. In one house while we were sitting in the midst of a crowd of women and little children and while we were singing a hymn they had asked us to sing, in glided our friend and on her poor old arm she carried four garlands that she had made. She placed one about my neck and two others around the necks of Dorothea and Wilhelmina and handed one to me to give to Mr. Macdougall. These were given with many farewell salaams, and as the poor old soul went away, her eyes, grown dim with age, filled with tears and I wondered if another time when we go out to

evangelize we should see this old Indian friend. Anyway we shall always see her and love her in our hearts.

While we were in camp Mr. Macdougall had to make two trips into Jubbulpore. This made it necessary for us to spend a few days and nights alone in our jungle home. During the daytime we visited the village homes and as soon as darkness came on in the evenings Dorothea and Wilhelmina and I used to close the tent and spend quiet evenings alone. Often we talked over interesting experiences of the day. Sometimes we read together and sang. One day we had a very interesting time among the people. We had seen crowds of people gathering in from distant villages to attend the weekly bazaar. We had visited a wealthy Hindu home and returning to camp we walked along the road with the throngs of men and women. We came to the river and as we were crossing the long stone bridge, numbers of people were sitting on the parapet to rest and a woman asked us to sing. She spread a piece of coarse cloth, which she had had over a basket of vegetables, on the ground about the middle of the bridge and the girls and I sat on it while we sang some hymns and spoke of the one Father-God and Jesus. We had an interesting time there as we rested together on the old bridge over that beautiful stream where thousands of weary ones quench their thirst and refresh their tired limbs in its cool waters and I could not but think of the greater thirst which needs the Life stream in order to have the thirst quenched.

That evening as Dorothea, Wilhelmina and I sat talking over the experiences of the day the darkness gathered heavy about us but inside all was cosy and bright in our tent home. I was reading and Wilhelmina was painting with her water colors. Dorothea was writing quietly. When bedtime came she read what she had written. As these verses express her feelings and are written in her own words, I send a copy of them just as she wrote them on that night, not far from the people in whose homes we had visited and to whom that day we had told of Jesus both in song and story. I thought some child in the homeland might come to love India's people a little more because of the message contained and expressed by one of the junior missionaries in this land. Dorothea is only ten years old but she loves the brown children in this land of her birth and so does little eight year old Wilhelmina who never forgets to give a little help to what we call "Wilhelmina's old blind woman" who comes every Sunday and stands at our veranda calling for alms. At the sound of her first cry we see Wilhelmina run to drop a few pice into the thin outstretched hand.

India's Night

By Dorothea Macdougall

There are many tonight that are wandering
Away from God's fold of peace;
That are begging from gods of wood and stone,
For comfort and release.

At night in an Indian village,
The dull thud of a drum is heard,
Where the people are doing *puja,* (worship)
To a goddess greatly feared.

'Tis the goddess of deadly smallpox,
Who haunts the homes of those
Who are in blindness seeking
For the blessings of health and repose.

And here are we, with God's hand to lead us;
And under his tender care,
With the thoughts of a bright home above us,
When we pass from this earth to dwell there.

Should we then not help these people?
And lift them to peace and light?
From India's pain and sorrow,
From India's darkest night?

Junior Missionaries Supported by Junior Societies

Robert Hobgood by Paris, Ky.
Mary M. Pearson by Ashlands, Va.
Richard Holder by Shelbyville, Tenn.
Lois Marie Hurt by Winchester, Ky.
Mollie Hardy by Lynchburg, Va. (Euclid Ave.)
Elizabeth Moody by Macedonia, Ky.
Betty Ross by Lexington, Ky. (Centennial)

Homes Are Different

By J. RUSSELL MORSE

WE cannot help thinking of the greatly different conditions of life and destiny of our little Eugene and of the little Tibetan neighbor boy, whose name is Oen-di. He is about three years old, as nearly as we can find out. The exact "birthday" of most of these Tibetan people is almost impossible to find out, as they themselves do not remember.

I wish we could take you over to the "house" where he lives, for just a very brief visit. It is within easy talking distance of our west door. The place is a one-room hut with walls of mud and stones, over the top of which have been laid a few small poles and then some brush and then a layer of mud. One opening not to be dignified by the name of "window" serves to admit some light and to allow some of the smoke to escape. This opening is always closed at night. Would you like to look around inside? We enter through a rude door on the southeast side, then turn to the north of the room, for the south side of the room is where the cows live. For these poor people this is an absolutely necessary arrangement, as thieves prowl about almost every night, and the cow is the main valued possession. Even in the best Tibetan houses, which have two or more stories, the cattle and other livestock are quartered on the ground floor, which is always tightly barred at night.

The northwest corner of the room is where the few cooking utensils and the "junk" is kept. Next is the cooking place, which is indeed too humble to be called a stove. It has been built up of clay, a fireplace with a nearly round hole above. One large iron bowl, called a *go* answers all purposes of frying and boiling. There is no stovepipe, of course, and the resulting smoke is a main cause of the sore eyes from which many of these people suffer. The only other place is where the family sleeps, several boards laid across two logs, and partly covered by a dirty hair mat. At night the father, mother and baby boy just curl up in their sheepskin garments, as closely as possible together for warmth, and so try to sleep. A few days ago a new baby came to this family. But the next morning the mother was up tending to the cow, and as usual brought the milk to us for sale. She said that otherwise they would starve. The husband is a worthless rascal.

Paul Brokaw Kennedy (left) Estherene Samonte, Philippines

Eugene Russell Morse, and a Comrade of Tibet

Mary Lulu Smith (left) Mariah Okiweji Smith, Africa

Herbert Franklin Duncan Trying to Pacify a Son of Tibet

Launching Out in Faith

By ALBERT T. FITTS

RECENTLY a new epoch dawned in our work at Ganado, Texas, and the crowning success of the opening of our new building is another demonstration of the Lord's constant blessings upon those who launch out on his promises and look to him for final victory.

Several years ago, on account of crop failures and removals, the little church was compelled to close the doors of its small building and the members worked with the denominational bodies until a year ago last August when, as several moved into town who were Christians only, they decided to make another effort to revive the work, organizing a Sunday school and reestablishing the Lord's Supper. Soon the school reached the proportions of the others in town and so marked was the interest that a year ago last November the writer conducted a ten days' meeting, resulting in the organization of a church with thirty-six members, seventeen of whom had been members of the defunct organization. Of the other nineteen, twelve were added by baptism and seven moved in from other towns. Arrangements were made to use the Baptist church and the writer as pastor-evangelist continued to preach for them twice a month, the Sunday school and Lord's Supper being held every Sunday in our little building.

About a year ago we launched a building campaign, first proposing to erect a $5,000 frame structure. The business men on being approached for subscriptions, said they would double their pledges if we built of brick. Hence we at once had drawings made for a $12,000 brick building with a well-planned auditorium and Sunday school room. About half the amount was pledged before we began and we received the promise of a loan of $4,000 from the church erection department of the United Christian Missionary Society.

Four of the members, two of whom had come in during the meeting, gave $1,000 each. The panic came on soon after we had started the building, but with the hope of a good crop last fall, the members were encouraged to continue the construction although, on account of the stringency of money matters, the work necessarily moved slowly. The fall brought no relief in the way of crops. Cotton was almost a total failure and rice, the remaining money crop, had no market. Under such conditions many thought the work would have to cease until the financial situation was better. In fact we hardly know how we managed to keep going, but we did, thanks to the self-sacrificing spirit of the good people both in and out of the church, and above all because the Heavenly Father was keeping watch over his own and saw to it that such undaunted faith and unselfish sacrifice should not go down in defeat. Hence we celebrated the great victory on a recent Sunday and had capacity houses at both morning and afternoon services, many coming over from our church at El Campo, eighteen miles distant. The financial report showed less than $300 indebtedness, aside from the $4,000 church erection loan. As the people had already responded so heroically, no appeal was made for funds and we will not dedicate until another crop is made, when probably the entire indebtedness will be liquidated. It has been a joy to labor with a people of such vision and sacrifice.

Playing With the Mothers

By BEULAH DEMING BROWN

WE were wise in starting our work with a kindergarten, for we won a warm spot not only in the children's hearts but also in their mothers' hearts. They found that we were friends and they are responding to our love in a beautiful way. They come with problems of all descriptions because life has just those problems in store for them to solve, and human-like they come for help to some one in whom they have faith. Oh, that they knew the One who is able to help most!

We have been most fortunate in getting these women to forget their troubles long enough to play one evening a week. Some settlements say they cannot get the mothers to play at all. And several have asked to visit us to see how we do it. They come on Wednesday evenings bringing the children. The children enjoy playing in a separate room with two leaders in charge, while the mothers play in our big room. It really is heaps of fun when we play games like, "Drop the Handkerchief," or "London Bridge is Falling Down," but the best of all is to mark the floor and play hockey. Just before we get too tired of play we go to another room where the young ladies' Sunday school class have light refreshments for us. My Sunday school class is wonderful about coming to help with the little children and the mothers.

Missionary Society of Middleport, Ohio, Church

Which has increased its WORLD CALL subscriptions from ten to thirty-five and is undertaking to build Room One in the Mary A. Lyons School in Asuncion, Paraguay.

The treat of last week for the mothers was a trip to Garfield Park to see the flower show. The flowers were so very beautiful that it was great to see the women enjoy them. A Bohemian who was working in the "flower house," as they call it, could speak Russian so he explained to them the different flowers in his department.

A circus was in the city this week. We took the children free; then the mothers said they had never seen a circus so I arranged for free tickets for them also. It was worth a circus just to see the children and mothers interested and enjoying the same kind of things which our American children and mothers enjoy.

Aside from the fun, they are learning better English and more American and Christian ways. There are English classes and one woman interested in music is taking individual music lessons. They all have a good sense of rhythm when they play in our "fun orchestra" consisting of piano, triangles, strikers, bells and a drum.

Brotherhood House, Chicago.

Disciples of Christ in Boston University School of Religious Education and Social Service

First row: Dean Walter S. Athearn, Mrs. Athearn, Gertrude Athearn, Donna Jean Billington, Fort Worth, Texas; Marjory Carney, Spokane, Wash.; second row: Mrs. F. E. Billington, Mrs. E. S. Bledsoe, Professor Alberta Munkres, Boston; Alfred Murray, Malden, Mass.; third row: E. S. Bledsoe, Everett, Mass.; Bernice Hartley, Maloy, Iowa; Mrs. Ted Dunton, Ted Dunton, Eugene, Oregon; Willard Wickizer, Norman, Oklahoma; fourth row: Bess C. Sager, Hagerstown, Md.; Professor F. E. Billington, Fort Worth, Texas; S. W. Hutton, Fort Worth, Texas; Clarence Athearn, Malden, Mass. Miss Mary Sheldrake, Beaver Falls, Pa., absent.

Bargains in Books

The Bible and Missions. By Helen Barrett Montgomery. 25c.

The aim of this book is to show that the Bible is God's missionary textbook.

The Near East Crossroads of the World. By Wm. H. Hall. 25c.

This area has always seen the mingling of many nations and will continue to be the crossroads of the world. The book is replete with information about Turkey, Armenia, the Kingdom of Hedjaz, the Kurds, Syrians, Persians, Jews and the needs of the New Day.

Chinese Revolution. By Arthur J. Brown. 25c.

This book was not intended to be a final account of either the process or the result, but an aid to the study of the large outstanding causes and of the revolution and of their operation thus far.

The South Today. By John M. Moore. 25c.

This book presents a succinct yet informing statement of the present economic, social and religious conditions of the people, the forces that are at work, and the seeming potentialities and tendencies of this vast and important section of the United States.

Women Workers and Society. By Annie M. MacLean. 25c.

This little study is offered in the hope that it will interest people at large in the eight million or more women who go out from home daily to the various tasks that the industrial and professional world offers to them.

Order from United Christian Missionary Society, 1501 Locust Street, St. Louis, Mo.

Finds New Vocation at 78

SHE sat in a comfortable, upholstered rocker beside the living room window —a little gray-haired, stooped, sweet-faced old lady, who had passed through seventy-eight sunshiny, cloud-strewn, tearful, joyful summers and winters. But whatever the joys or the sorrows which have marked her path up past the three-quarters of a century mark, she is still lovable and is still living a life of usefulness despite the havoc time has played with sight and bodily strength.

She is Mrs. Mary D. Kerlin, of Kokomo, Indiana, and when I came upon her she was sitting in her daughter's home sewing tiny blocks for another quilt, for she has made many, to say nothing of endless yards of crochet work and ball after ball of rags for rugs. But daughters' homes have a way of becoming overstocked with these articles and eyes have a way of refusing to be longer burdened with close work, and one day this industrious little woman awakened to the fact that she must lay aside for longer intervals the bits of trying needlework. But how should she spend the time? One who has devoted so many years to active service is not content to sit with folded hands. And so with a determination to continue to hold down a little corner in life's activities, she began to look for a new vocation.

Mrs. Mary D. Kerlin

The idea came when she and her daughter were visiting an orphanage in northern Indiana. On the bare walls of this grim shelter place for the fatherless and motherless was a lone little post card and to this one cheerful spot a little fellow kept pointing in an effort to attract the attention of the visitors. It was nearing the Christmas season and when inquiry was made it was found that with the possible exception of one little girl, "whose mother might remember her," as the matron put it, not a single child would receive a Christmas gift through the mails. Mrs. Kerlin and her daughter returned home determined that they would remember the children in some manner. The idea of sending to the orphanage some Christmas greetings of her own make suggested itself to Mrs. Kerlin and she at once set to work.

Since that time she has mounted hundreds of pictures and sent them to various homes and institutions. Among our own institutions which have received boxes are: St. Louis Christian Orphanage, Hazel Green Academy, Emily E. Flinn Home and Livingston Academy.

The pictures are cut from magazines, pictorial papers and various similar sources. A unique feature of Mrs. Kerlin's work is her choice of titles for her mounted pictures. These are supplied by catchy lines cut from magazine stories or advertisements and appropriately fitted to the picture. In this special phase of her work she has caught something of the secret of the short story writer who first of all seeks to attract the public eye with an inviting title.

Love of system and order is seen in the classification Mrs. Kerlin has made of her pictures. She has classified them both as to subject matter and the ages of those to whom the pictures are to be sent. She has a collection of house furnishings and other pictures designed to interest grown-ups, all neatly classified, ready to be sent out when the need presents itself. Mrs. Kerlin is interested in nature and birds and has collections of these subjects which are of an educational value.

At the age of 78 years, Mrs. Kerlin is as alert mentally as in her younger days, and because of that fact she realizes the necessity of keeping busy.

Echoes From Everywhere

Back to Their Work

Dr. and Mrs. W. N. Lemmon of Brownfield, Texas, are returning to Manila to serve in the Mary J. Chiles Hospital after an absence of several years. They were obliged to come home on account of Dr. Lemmon's health but he has entirely recovered and they joyfully return to their former work. Dr. and Mrs. Lemmon began the medical work in Manila, built the hospital and had ten years of very successful work there.

Another Anniversary Celebration

The annual missionary offering of the Porto Rico churches was gathered during the month of March. As we are this year celebrating the 25th anniversary of the beginning of Protestant work in the island, we have as our aim the raising of $2,500 for all purposes, of which $250 will be for world-wide missions.

Mrs. Perry has contributed something unique in the organization of a woman's missionary society, the first to be formed in our Porto Rican churches. This society is in Bayamon and starts with a membership of twenty-four. If the women in the missionary societies at home knew the conditions in which these women live they would appreciate the sacrifices they make.

FLORENCE A. MILLS.

Manati, Porto Rico.

Birthdays Observed

The social and religious committee of the board of directors of the Juliette Fowler Homes has a plan this year for celebrating the birthdays of the residents of the Home for Aged. Each church in the city is asked to have charge of the celebration in a given month, for all who have birthdays in that month.

There happened to be no birthdays in January. In February all the residents of the Home were the guests of the Social Circle of Central Christian Church at the regular Wednesday evening supper. The three honorees, together with the minister and his wife, the director of music and young people's work and his wife, the president of the social circle, the matron of the Home for Aged, and others, were seated at a beautifully appointed table with a large birthday cake in the center.

Everybody remained for the prayer meeting where each had an opportunity to say a few words in regard to her former home and church.

An Unusual Ratio

The Central Church, Seattle, Washington, with a membership of twenty-eight, has twenty contributors to current expenses and twenty-five contributors to missions. The Sunday school has grown in a year from fifteen to 165.

Believe in the Great Commission

From the Sunday school at Aguascalientes, Mexico, come the Easter and birthday offerings to the amount of $16 for missionary work in Africa. This school also sent a contribution to the Shelton Memorial Fund and has the certificate tacked up in their chapel. In a recent meeting in the church there have been twenty-four confessions.

Early History An Inspiration

The Richmond Avenue Church of Christ, Buffalo, New York, has as its aim an average of one young life a year dedicated to the ministry or mission field. During the five years' ministry of E. H. Wray seven have thus dedicated themselves. This church has the honor of having sent to India three out of the first group of missionaries; Mr. and Mrs. G. L. Wharton and Miss Mary Graybiel.

The Sick Always With Them

The Luchowfu, China, hospital has recently been remodeled. The first day of the opening of the dispensary and clinic there were twenty patients; 190 treatments the first week.

(*Continued on page* 56.)

A Home Missions Investment

By MARY J. JUDSON

As a winter visitor, Miss Judson has been receiving interest on our investment in Miami, Florida.

ABOUT twenty years ago a church was organized in Miami, Florida, and called the First Christian Church. It had but fourteen members who met in public buildings for some time, until they were able to secure a lot with a cottage which they adapted to their purpose. A young lady from Indianapolis visited Miami, saw the struggle of the little flock and had a vision of the greater Miami which was to be and she appealed to the Christian Woman's Board of Missions in behalf of the church. The board did not share her enthusiasm, but finally an appropriation was made, which was continued for several years. It was always a small amount, but it encouraged the church to keep trying until greater financial strength was added, while the members of the board often wondered if the work in Miami would ever come to anything. It is my pleasure to report that it has proved a very fine investment.

It is not my purpose to trace the way by which they have come, but simply to state briefly present conditions. They have an ideal location and a building, erected three years ago, that is a dream of beauty. It has been enlarged recently to make room for a growing Sunday school and for a gymnasium. The Sunday school is said to be the most complete in its organization of any in the city. At the culmination of a recent contest they had nearly a thousand in attendance. The present membership of the church numbers nearly six hundred, over a hundred having been added in a recent evangelistic meeting.

The building and site cost $160,000. The debt is mostly provided for and it is not the policy of the church ever publicly to

Mary Eleanor Higdon
With Felissimo Bona, the son of one of our evangelists in Manila.

From Rath, India
Back row, Ruth Mary Bierma, Robert and Dorothy Menzies; front row, Rachel Chilson Bierma, Walter Paul Menzies, Sarah Lucile Bierma.

In Mahoba, India
Paul Harris and Catherine Myrtle Thomson, with Paul's playmate, Hansu.

All of Bolenge, Africa

Erva Barger and Bongombe — Wenona Barger and Bolumbu — Donald Hensey Edwards — Benjamin Barger and Ilanga

refer to financial needs. Local conditions are never mentioned as a reason for not giving for missions.

A living link is supported in South America by means of offerings from the missionary society, from a fixed per cent of the church budget and from individual contributions. Response is made to calls on special days, the collection on the first Sunday in March realizing over $300. The missionary society has a pledge of $500 for the Golden Jubilee.

These people are generous givers. They see an opportunity for seed sowing not only in Miami, but in very many states to which their visiting friends are returning, and they are trying to grasp the opportunity. The efficient and energetic pastor, Homer E. Sala, and his assistant and the office secretary, keep the machinery of a city church running but they would be the first to give due credit to a loyal corps of workers within the church.

The building is always open and a very attractive reading room is maintained during the tourist season.

Missionary Stories That Children Really Love to Read

Do you know there are so many missionary books that I like, it is hard for me to choose just one.

I love the *Adventures of Jo-Anne and Jimmie.* It is about a little man that took a little girl and boy around the world in a sea plane. Betty Jane Colsher (6 years)

I like *Dad's letters on a World Journey.* The part I like best is about "Thomas Henry, the cat." It begins on page forty-five. Another part I like is the "tiger story." They are not about missionaries but they are the parts I like best of all.

Another book I like is *Child Life in Mission Lands.* The story I like best in it is "Tatters and Fritz." It is about two little boys. One of them is a cripple. The other one was hurt by a large box falling on him and he was sent to a hospital where he learned about Jesus.

Another book I like is *In the Land of Cherry Blossoms.* The chapter I like best is where they do everything backwards.

Beth Wilson (10 years)

Of all the missionary books I have read I like *Friday's Footprints,* by Margaret T. Applegarth, the best. This book is full of short stories and they are all true. One of the best stories in the book is called "Shake Before Using." It is about a Hindu wife whose husband was sick. The missionary gave her some medicine and on the bottle it said, "Shake Before Using." The wife shook her husband instead of the bottle. Allean Lemmon (8 years)

The missionary story I like best is the *Story of John G. Paton.* He was a missionary in the Hebrides Islands. Before I could read I liked the pictures of the cannibals. Scotland was his native home. I think Mr. Paton was a very brave man to go there all by himself among the cannibals. Stewart R. Smith (9½ years)

I have read many missionary books, but the one I like best is, *Dad's Letters on a World Journey.* In it Mr. Bert Wilson tells about his journeys in China, India, and the Mediterranean. While he was in the jungle in India he saw about seventy different kinds of birds. He also shot many animals. He told about his journey through the Mediterranean in Bible language. I think every boy and girl ought to read it, because it has so much information about foreign countries. Betty Muckley (10 years)

Frances Iloi Holder

With Weel from the Girls' Home. Frances is just moving to Monieka.

Charles P. Hedges, Jr., before His Last Furlough from Africa

Richard MacGee Holder

Richard's cowboy suit came from his little friends in Shelbyville, Tenn.

Florence Alexander
Before a famous idol near Mahoba, India.

Boy Scouts in Osaka,
Hugh Erskine, Alex Hail, Wilbur Robinson, William Henry Erskine.

Joseph, Elizabeth and Douglass Moody
With three children of Mungeli Christians

Two Thousand Miles for a Book

MANY, many years ago, when the Nez Perce Indians, who lived in that section of the great northwest which is the source of the Columbia River, heard about the white man's "Book of Heaven," they said it was the source of the white man's power. Traders had told them that some day missionaries would come from the country toward the rising sun with the white man's Bible and tell them all about this wonderful God; and so for years they waited and watched in vain.

Finally a tribal council was called and after much deliberation it was decided to send five of their braves, three old men and two young ones, on a long journey into the great unknown land beyond the Rocky Mountains in search of the white man's "Book of Heaven."

One spring morning the five braves who had been chosen turned their faces eastward, but after two days of hard travel one of the men turned back, saying that he was too old to endure the hardships on the way. The others traveled for months, two thousand miles across mountains, hills and plains until they reached St. Louis, Missouri, then but a small frontier post where a few thousand settlers made their home.

Their Arrival

Early one October morning in 1832, these travel-worn Indians saw in the distance the houses of this little settlement. It was the first town they had ever seen; but if they were surprised, they gave no sign. Stolidly they pushed their silent way through the streets, looking neither to the right nor left.

When General Clark, who was then in command of the barracks, heard that four strange Indians were without, he sent two officers to bring them in, thinking they had come to make a treaty of some sort. The Indians entered the barracks with calm dignity and after greeting General Clark took their seats in silence. Days passed and still these strange messengers said nothing as to their purpose; but at last they told the meaning of their long journey. "They wanted the white man's 'Book of Heaven.' Would General Clark give it to them? They wanted to know God as the white man knew him. Would he tell them? They wanted a teacher who would go with them to Columbia and open to them the mysteries of life. Would he send one?"

General Clark hardly knew what to say. He told them all he thought they could understand about the white man's God, but he had no Bible printed in the language these Indians used, and he was not in command of missionaries, so he could not satisfy their strange request.

Waiting and Watching

All winter long the Indians waited and watched, hoping to learn more than had yet been told them of the white man's God. During this time General Clark planned amusements for them, and did everything he could to make their stay a pleasure. That winter the two old men, weakened by their long journey, died and in the spring the two who remained indicated their desire to start again on that long journey back to their people. General Clark heaped upon them many rich gifts in parting, and on the night before their departure gave them a banquet in his own home. When the meal was over he asked Ta-wis-sis-sim-nim (No Horns on His Head) to address the company. Here are the words which that silent Indian spoke.

A Great Challenge

"I came to you over the trail of many moons from the setting sun. You were the friends of my fathers who have gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back to them the white man's 'Book of Heaven.' I go back with both arms broken

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

Seventh Month: THE FIRST AMERICAN

1. Hymn: "O Beautiful for Spacious Skies."
2. A Message from the "Great Spirit."
3. Prayer.
4. Business.
5. Topic Talks: "Our Debt to the Indian." (Superintendent)
6. Poster: Paying the Debt.
7. WORLD CALL Story: "Two Thousand Miles for a Book."
8. Hymn: "The Lord is My Shepherd."
9. The Twenty-third Psalm as an Indian would say it.
10. Offering and Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for Superintendent and other leaflet helps for year, $1.00.
3. Large outline maps, U. S. and Canada, and of World, 50c set.
4. Book on "Making and Use of Posters," 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

and empty. The two fathers who came with us were braves of many snows and wars. We leave them asleep here by your great water and tepees. They were tired in many moons and their moccasins wore out.

"My people sent me to get the white man's 'Book of Heaven.' You took me to where your women dance, as ours do not, and the 'Book' was not there! You took me to where they worship the Great Spirit with candles, and the 'Book' was not there! You showed me images of the Great Spirit and pictures of the good land beyond, but the 'Book' was not among them to show me the way! I am going back the long trail to my people in that dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, and yet the 'Book' is not among them! When I tell my poor blind people in the big council that I did not bring the 'Book,' no word will be spoken. One by one they will rise up and go out in silence. My people will die in darkness and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's 'Book' will make plain the way. I have no more words."

An Open Door

The homeward journey was made as easy as possible for these two disappointed men. They were put on board a Missouri River steamer whose captain took the first fire-canoe that ever made that long trip of twenty-two hundred miles to the mouth of the Yellowstone River. Ta-wis-sis-sim-nim, who made the sorrowful speech at the banquet, died near the mouth of the Yellowstone, so that only one of the four was left to tell the story. He made his way back to his people with a message of cheer on his lips, even if there was bitter disappointment in his heart. He said: "A man will be sent with the 'Book.' "

The Indian's Twenty-third Psalm

The Indian language is not very easily translated, because in their intercourse with one another the various tribes use a sign language, which is more or less universal. The following translation of the Twenty-third Psalm can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.

An Asuncion Burro

With Colena and Phyllis Leach and a little Paraguayan on his back, in the goat-skin bag, John Leach, and at his head another boarder in our girls' school.

A Little Girl in China

By MARY HUNT

I AM going to tell you something about China. The city we lived in had a huge city wall around it to keep out the robbers and wolves which are always prowling around. We had a very large garden in China and some cows. Our donkey was named "Cario." We used to ride on him lots and had packs of fun!

When mother and daddy traveled to the village churches they had to carry all their food and bedding on pack saddle or sometimes on a wheelbarrow. One day daddy met a band of brigands and they came up to him and said, "Hand over your money." Daddy and his Chinese horse-boy sat down on the ground and started unloading the food basket, and then handed it round to the robbers. They were so surprised, and very hungry that they tucked in and had a good meal. They afterwards found out that dad's Chinese landlord was the chief of their band, and so they let dad off scot free.

You may perhaps think that Chinese girls and boys do not play games and eat and sleep as we do, but when you live in China you soon find out that they are just as natural as we are, only they are a different color. The way they play "shuttlecock" is they bat it up on their heel instead of the hand. They also play "hopscotch" and fly kites a lot. I like my little Chinese friends.

Chinese people are very superstitious and afraid of ghosts. They believe the world is full of devils. They think that all foreigners are foreign devils. Sicknesses are very terrible to them as they think that death leads to darkness and evil. One of the cures for stomach ache is a very strange prescription.

Of course it is written in the peculiar Chinese writing:—

O my wife's little girlie once fell very ill,
So we called in the wizard to give her a pill,
He wrote a prescription which we had to give her;
Sheep's gall and tea and white mosquito's liver,
And then in addition the heart of a flea,
Mix up with some fly's wings—and give it to she.

Wouldn't it be the tastiest thing that ever was?

We first get to be friends with the Chinese and then get them to know all about Jesus, which turns the darkness into light.

John McLean Hardy — **And Yil Dren, of Batang.**

Billy Palmer Hardy — **And Fu Sen, son of our Tibetan evangelist.**

Mollie Buckner Hardy — **Playing Jack-stones with Gway Shang.**

Woman's Missionary Societies and Circles

Program Helps

Studies on the Kingdom

NOTE—During the Jubilee period, programs for missionary societies will trace the work of fifty years in bringing to Christless millions, a knowledge of the Kingdom of God. It is fitting that our Bible studies for this period shall be built upon the teachings of Jesus concerning the kingdom which he came to establish among men.

Bible Lesson for July

1. **Theme,—The Kingdom of Heaven.**
2. **Basic Thoughts:**
   To establish the Kingdom of God among men was the all absorbing purpose and thought of Jesus.
   No other word was on his lips so constantly.
   He was always talking about "The Kingdom," he was obsessed and thrilled by the idea of it.
   The Kingdom of Heaven in the hearts of all men would produce the Kingdom of God on earth.
3. **Scripture Reading***
   Psalm 22:27, 28; Rev. 11:15; Jas. 2:5; Matt. 3:2; Matt. 6:33; Matt. 9:35; Matt. 13:19, 43.
   Matt. 13:44; Matt. 13:45, 46; Matt. 13: 47, 48;
   Matt. 25:1, 2; Matt. 25:14; Matt. 25:34; Matt. 6:9, 10, 13; Acts 1:3.
4. **Truths Gleaned from These Passages:**
   "The Kingdom of God cometh not with observation," it is a gradual growth, development,—"First the blade, then the ear, then the full corn in the ear."
   The growing is secret, unobserved, in the inner life.
   The kingdom among men comes only as the principles of righteous life are built into the hearts of men.
   The kingdom is expanding and is to become universal.
   The method of spreading the kingdom is that of personal contact, preaching, teaching, ministering, revealing the Kingdom of Heaven in the lives of men. "The good seed are the children of the Kingdom."

Woman's Missionary Society Program

Jubilee Theme—

Remembering the Past, We Build for the Future

JULY

Women and the Gospel

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
  Hymn
  Bible Lesson
  Prayer
Missionary Topics:
  1. Women in the Early Church
  2. Women in Modern Missions
  3. Aims of the Jubilee
OUR JUBILEE SONG
CURRENT NEWS, WORLD CALL and *Missionary Review of the World.*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION
My prayerful thought through the year:
  "What will I do for the Jubilee?"
PROGRAM HELPS:
  Leaflets: One on each of the program topics, 10c.
  Books: Western Women in Eastern Lands, First Chapter, *History of the Christian Woman's Board of Missions.*

*The individual conducting the Bible Study might ask a number of people to bring their Bibles, each one reading from the Word of God one of the references. Or the Bible quotations to be read may be copied on slips of paper and handed to different individuals.

Building in Paraguay

By ANNA R. ATWATER

With her responsibility for all of our Latin-American work, Mrs. Atwater is keenly interested in the buildings which are being made possible in Asuncion.

OUR missionaries on the Paraguayan field, located at the old capital, Asuncion, have had reason sometimes to feel that we at the home base were slow in getting them the equipment they have so much needed. They often tell us of having to turn away boys who come to live with them at our school, Colegio Internacional, because there is no room in the building. They tell also of parents who have wanted to place their girls not only in our day school, but in the missionaries' homes and under their charge. This is exactly what our workers want to do, but cannot because they have no accommodations.

The school year in Paraguay began March first. The missionaries felt they must make some enlargement, so they rented a large residence near the school. In it two of our mission families are living and are caring for a large number of the boys. The old residence, where the school has been conducted, is still the school building and in it a few other boys are cared for. Our mission home, where previously two families lived, now houses ten or twelve young girls under the care of Mr. and Mrs. Leach. This is quite an advance step and the missionaries seem very happy about it, but they still keep pleading for the new school building and for the girls' home.

In 1913, Miss Cynthia A. Allen, of Ohio, began planning a memorial for her niece, Minnie Allen Stone, who passed out of this life in her early womanhood. Some years later it was decided that this memorial should be built in connection with our school in Paraguay. Mrs. Frances Allen has recently made a gift of $4,500 toward the enterprise, and about the middle of March we were able to cable the message to our waiting and expectant missionaries that the first unit of our main school building could be planned for, as we had forty thousand dollars of the Allen-Stone Fund ready for that purpose. The equipment will have to be provided beyond the forty thousand dollars, but we believe this amount will come. Miss Allen is faithful to the undertaking and rejoices in doing this loving deed.

We have been trying to think of the joy in our little group in Asuncion as they have this word. They will proceed to get plans and specifications which, according to our policy, will be submitted back to the society for approval. This school building is to be called the Allen-Stone Building.

Ohio, in planning its Jubilee enterprises, has not forgotten Paraguay, for which it has already done much. It was Ohio that supplied funds for the first property the Christian Woman's Board of Missions owned in South America, that which is now the Cramer Street Church and mission building in Buenos Aires. It was the women of Ohio who paid the larger part of the price for the two city blocks we bought in Asuncion early in 1919. Miss Cynthia Allen and her sister-in-law, Mrs. Frances Allen are Ohio women. In the Ohio Jubilee the women have wished to honor Miss Mary A. Lyons, who, for thirty years, has been general secretary of the woman's missionary society of that state, and so, as a part of their undertaking, they are raising $36,000 for the building and furnishing of the Mary A. Lyons Hall, which will be the dormitory or home for girls in Colegio Internacional. Arthur E. Elliott, director of the school, after speaking of the need of the main school building says:

"We put ourselves on record as in favor of the project of building a girls' dormitory in Asuncion such as is proposed by the Ohio Woman's Christian Missionary Society in honor of Miss Lyons. We are taking some girls this year. There is nothing needed more in Paraguay than a home for the girls. You may tell the Ohio women for me that there is nothing that Colegio Internacional needs more than this girls' dormitory. They are doing the future women of Paraguay an immeasurable service. The women of Paraguay will praise Ohio always for what they are doing."

We may get a little idea of how important the Allen-Stone Building is by reading what Malcolm L. Norment, who is secretary of our South America Mission,

Circle Program

Jubilee Theme—The Foundation is Laid—Let Us Build

JULY

Women and the World's Work

Hymn: "The Son of God Goes Forth to War"
Prayer
Business Period
Devotional Service
Journeys of Discovery—"Into a World of Need."
Scripture Reading: Job 35:9—Psalm 42:1.
Comment: "The Need of God in the World."
Prayer.
Special Music—The Jubilee Song.
Topic Talks:
1. Women in the Early Church.
2. Women in Modern Missions.
3. The Golden Jubilee.
Hymn: "Fling out the Banner"
Current News
With the Books
Offering and Benediction
Program Helps:
Leaflets: One on each of the program topics, 10c. *"Journeys of Discovery."*

wrote as he anticipated word that the building might be started.

"We thrill at the thought of what the new school building is going to mean to our work at Asuncion. In moral effect it is going to be of great force in concentrating attention on our work. We have not yet given these people an earnest of what we really are intending to do. We shall progress more rapidly once we have the new building assured. I can picture mentally the day when we lay the cornerstone of our main school building, with the President of the Republic present to make a speech, and with a grand company of public men and educators of this and other countries present. The same is true of the projected girls' dormitory. When we inaugurate that building it will be the beginning of a new era in the life of the Paraguayan women, I hope.

"As I have said before, when we stand off and look at our task as a whole, we feel dismayed. But when we look down in the face of a lad, we take hope from his smile and the show of confidence that we find in his cleaner face. We have faith in his life, held true by God. We shall have to set him adrift some day on a sea of immorality, but God will bring him through without disaster, we feel confident. Here and there, a prophet who heard voices in our halls, is going to stand up and speak with great concern to this his people. Quiet lads and sweet Christian young ladies are going out from this center to start homes that will show a better way of life to those who have not been with us. Then we shall begin to have that moral standing-room, or base, which we so much need, on which we can build up character in the nation.

"The prospect for Paraguay is good. No boy can come to our school and stay three or four years without making a valuable contribution to the life of his country. The Prospector of souls walks along with us. He is going to choose out his own, and they will bring a new Paraguay into the society of the South American nations."

The missionaries are urging the need of a church building. We cannot undertake this enterprise the coming year, but the need is very great. We started on a great program when our missionaries entered the Republic of Paraguay in the fall of 1918. We shall move on with the program just as rapidly as we possibly can. The workers on the field are pressing hard with all the interests of the work. They are taking good care of the boys and girls who have come to learn in the school and to be cared for in their homes. They are building Christian character. They are faithfully teaching the Bible. They are laying the foundations for a far-reaching Christian service.

How to Get Missionary Books Read

By MRS. THOS. D. GORDON

Librarian of the missionary society of the First Christian Church of Oklahoma City, Mrs. Gordon proves that she fills the position.

ONE of the very best means of interesting people in missions, is through the reading of live, truthful missionary books. But you say, How are we going to get the books? Do as we did, by raising a special book fund. Last Christmas we took advantage of a splendid offer to take orders for Christmas cards from the sale of which we cleared $100, and next fall we hope to do even better, so now we are building up a library that we hope will be a wonderful asset in developing more of a missionary spirit in our church.

We now have a librarian and three assistants, using a card index system to keep a record of our books and those who read them. Two years ago we had fifteen books with very little reading done, because anyone who wanted a book had simply to ask for it, but very few asked; now we have over a hundred well selected books and as soon as funds are available, we will purchase the latest editions, in fact we must do this to supply the ever increasing demand. Last year over four hundred books were read and this year we will undoubtedly double the number.

In order to accomplish this, the librarians must be on the alert all the time. They cannot wait until the books are called for. No indeed; our librarians attend the monthly meetings of the missionary society, take an armful of books and mingle with the women as they assemble, suggesting books they would not only enjoy reading, but that they would find helpful; then they are on hand at the aid and circle meetings doing the same thing, persuading many to read one of the books who never read any books along missionary lines before, and, too, husbands enjoy reading them. We also see that the expressional societies of the church school have books suited to their needs, and it is surprising how many of these books they are reading and the eagerness with which they are called for.

We find the intensely interesting books like, *Bells of the Blue Pagoda, Sita* and *Revolt of Sundarang*, are splendid for giving out first and creating a desire to know more of conditions in other lands and among other peoples. You must have a variety of books to suit the different tastes. Our books are in great demand for the various programs of the church societies.

It is surprising the increased missionary spirit that is aroused through the reading of the many books to be had and the informing of our people on this phase of our work in other lands. It has developed a genuine interest in the work which can be gained in no other way and those who formerly took a passive interest are now enthusiastic for missions.

A Diamond Ring Story

Mrs. George W. Oliver tells the story of a young woman in Virginia who was in charge of the piano in an orchestra at a convention. Becoming impressed with the great world need and especially for the training of young life to meet this need, she brought to Mrs. Oliver a beautiful platinum-set diamond ring which she greatly prized. Later she brought two other diamond rings, giving not only the rings but her own life to be used wherever God would have her. The rings have been valued at about $1,300 and will be sold and the proceeds used in training young life for service in the Kingdom.

Hidden Answers

1. Why is giving necessary?
2. What great gift has recently been made?
3. How much Men and Millions money has been paid?
4. Tell the story of the church that wouldn't be closed.
5. What is the greatest need of the times?
6. Give the life story of Mr. Orlina.
7. Who is General Feng Yu-Hsiang?
8. How many new missionaries are sailing this year?
9. What is the main cause of sore eyes in Tibet?
10. What vocation did a woman of 78 find?
11. How get missionary books read?
12. Give Miss Kelly's experience as a matchmaker.
13. Where are people who have never heard a preacher, reading the Bible?

Martha Maxine Edwards
Daughter of Mr. and Mrs. Moody Edwards.

Rex Barger and Itoko of Bolenge, Africa

Idella Joy Higdon
With the Filipino twins whose upbringing Mrs. Higdon superintended.

Where the Harvest Seems Ripe

By MOODY EDWARDS

From Aguascalientes, Mexico, comes this encouraging report.

RECENTLY I received an urgent appeal for some one to visit a group of persons in a town of two thousand where we have no worker at all. These people, I am told, have been meeting by themselves and reading the Bible even though they have never heard the gospel from human lips. They want a teacher to come and help them to study. If the travel money permits I may be able to send some one occasionally to help them for a few days.

We are working on a definite program calling for five hundred members in our district by the next conference, and have assigned a goal for the various centers. We plan to have an evangelistic conference to kindle a little more evangelistic fire and effectiveness, this to be followed by an exchange of evangelistic meetings among the evangelists, timed in such a way that I can be present to help. This should be followed by several months of emphasis on Christian living and a deluge of Christian literature for all who can read. With this in view we included Bible study in our motto for the year. The spirit seems to be working mightily in this direction, and the ground is being broken up all around us in preparation for such a line of action. The Sunday before Easter Mr. Hinds and I spent two days at Villa De Cos. We had six services which resulted in four confessions. By the time we returned Señor Beltran, our pastor here, had already begun an Easter meeting. We have had twenty-four confessions in eleven days. Señor Silva of San Luis Potosi is assisting in the meeting. We want to form some definite studies for these new people. Our pressing need is a building where we can tie these folks up to a definite church life. At El Carro there are ten persons ready for baptism. At this place Señor Villa is going forward with a building project. Thus far the people themselves have raised all the money and done all the work. This will be the only Protestant place of worship between here and San Luis Potosi, a distance of 160 miles. There was considerable bloodshed in this village in former years for the sake of the gospel and it seems that now the harvest has come. Ojocaliente, where our ministerial product, Samuel Roche, is doing a splendid work, is a field ripe for a successful revival, but at present we have no place to hold it. They had four baptisms at Easter. At San Luis Potosi there were nineteen confessions. Easter was observed in all the stations and out-stations and our offerings will be sent in soon.

I, Alfred Aleppa, Send Greetings

The following is a translation of a letter sent by Alfred Aleppa, an Indian worker in Damoh, India. Mr. Aleppa has been the house father of the Damoh Orphanage for many years and has also, both by effort and example, done much to advance the Kingdom of God in that place. Having learned that among the students of the College of Missions, there were some who were planning to come to India this year, he sent the following letter:

My dear brother-students, whether young or old, I, Alfred Aleppa, send greetings to all of you. I am not at all acquainted with you people, nevertheless I have confidence in you through the shedding of the blood of Jesus Christ through whom that fountain of love, flowing day by day in all directions and reaching to India, has called me, a sinner, poor and ignorant, to himself and made me worthy of this that today, by means of this letter, I may call you "brothers." Through a letter of our Brown sahib, it has become known to me that you are making preparation for the service of God. It is a splendid thing that during the days of your lifetime, you have decided that this service is the chief thing. O brothers, through the labors, love and prayers of such as think as you do, at present some five millions of people in India have been saved, yet nevertheless

Alice Elizabeth and Dorothy Miller
Who are going back to India and are now at the College of Missions.

Clarence, Robert and Mary Edwards
Home on furlough from Aguascalientes, Mexico.

Thomas David and Donald Thomas Rice
Who were at home a year ago in Damoh, India.

SPOKANE UNIVERSITY

there are many remaining. Hindustan yet follows its Brahman leaders. There still remains need in India of good, skilful, wise, young, loving persons. Has any brother among you given thought to India or to her helplessness? "Yes," perhaps you may say, "Hindustan is yours, so you Indians understand this and lift up your own load." Yes, the thought is right, and I beg you that all of you remain constant in prayer and beg from the Lord that by his blessings he will increase the number of Hindustani Christians and help them both in bodily conditions and in spiritual conditions so that we Indians may be ready to deal with our country.

Salaams. Forgive the trouble and my weakness, but I hope that just as my body is weak, my soul may not be. Pray.

Your servant,
ALFRED ALEPPA.

Eleven-Year-Old Congregation Attains Self-Support

By FLORENCE SLOWN HYDE

BEGINNING January 1, 1923, the First Christian Church of Janesville, Wisconsin, assumed the entire responsibility for the support of its current expense budget, relieving the United and Wisconsin Missionary Societies of the task of extending further aid. The amount received from these agencies has been gradually decreasing from year to year, amounting last year to four hundred dollars. The membership is happy over their decision to dispense with it entirely this year. This church was organized at a meeting in the home of E. L. Spencer, now elder of the church, April 18, 1912, with 26 charter members. The membership now totals over 350. Bible school attendance has increased under the pastorate of Leland L. Marion from an average of 75 in December, 1920, to an average of 209 for the year 1922. The high mark is shown in the picture with 494 present.

The distinctive feature about this church which the writer discovered in a survey of community life in Janesville from the standpoint of a newspaper writer is the friendly spirit of the members toward all who come within its doors, regardless of economic status, and the strategic location of the building, just one block from the new million-dollar high school opened February 1, for the use of more than 1,000 young people, and on a corner that will be passed by the greater number of these students. There is but one other evangelical church on the east side of the river, and the city is moving eastward. It is also far enough to the south to be within reach of the expansion of the city in that direction.

Only the Bible school section of the building has been erected, one-third of the building-to-be. This building was dedicated April 17, 1921, and was made possible by the granting of a $12,000 loan by the church extension department of the United Christian Missionary Society. The congregation is fast outgrowing this building and plans are ready to build the large auditorium section as soon as conditions permit. The membership is made up almost entirely of people of moderate incomes, many of whom were affected by the business depression and unemployment of the last two years, which made it necessary for many to move out of the city.

The church is fortunate in having as one of its elders and staunch supporters, J. H. Fisher, whose place of leadership in the brotherhood dates back to the days when the largest Church of Christ in Wisconsin was located in the town of Center, a few miles from Janesville. The moving into that community of large numbers of Lutherans and Catholics, and finally the destruction of the church building by fire caused the Center Church to disintegrate, but Mr. Fisher and his family never lost their interest in the work of the brotherhood. Though they lived ten miles from Janesville they set to work with a few others and started the work in this city. For years Mr. Fisher has been president of the state board and has given his all for state work.

Mrs. Geo. W. Allen of this church serves as president of the State Woman's Christian Missionary Society, is secretary of the City Federation of Missions, representing all of the evangelical churches of Janesville, and is on the Board of Managers of the United Christian Missionary Society.

Leland L. Marion is entering upon his third year as minister. He has received 300 persons into the church, over 200 of the number by confession. The death of his wife in October, 1921, following the birth of their first child, was a heart-breaking experience for both the young minister and the church. The baby, now a beautiful little girl, has not missed Bible school or morning service since she was two weeks old.

This church is recognized as one of the livest in the evangelical group of seven churches in Janesville, and is outdistanced in its record of average Bible school attendance by but one of these churches, five of which are older by many years. The record made in eleven years by the Janesville Church and especially the advance of the past two years, should cause rejoicing throughout the brotherhood.

Special State Honors

Iowa is giving special state honors to missionary societies adding fifty new members during the Golden Jubilee campaign. Perry has added forty and expects to make it fifty by the state convention, as does also Adel. Chariton added twenty-six on Woman's Day and Red Oak has just organized a new circle of twenty-six members.

The Janesville Congregation and the Pastor, Leland L. Marion

Headquarters Notes

THE last executive committee meeting was held April 10. That night the committee left for Indianapolis and spent the following day at the College of Missions, seeking especially to know those who had just received their appointment to the foreign field.

The survey committee reported the excellent beginning that Mr. Mohorter had made on the survey of the work at home. He and Mr. Lewis have been in Louisiana recently, investigating our French work there.

For March, the financial report showed a gain in special funds of $23,560, which just overbalanced the loss in the general fund of $23,460. The gain in the general fund for April of $21,000 almost makes good this loss and brings up the gain for the first ten months of this year as against last year to $65,750. The special funds which for the first nine months reported a gain of $124,-340 have added in April not quite $50,000, making an advance of $174,000.

In April an undesignated annuity bond for $10,000 came from a warm friend of the society, a man over eighty years of age.

We were happy to welcome back to the office Mrs. Cunningham, crutches and all, after her three months' enforced absence.

The date, October 13 to 20, was tentatively set for the Golden Jubilee Convention in Cleveland in 1924.

The Men and Millions Movement held a meeting in St. Louis, April 11, at which $184,329 was distributed, part going to the colleges and part to the boards affiliated in the United Christian Missionary Society. All pledges are now due and the meeting authorized their collection in full. President Burnham and Mr. Bowden have recently been in California to secure the completion of some of these pledges.

On April 25 and 26, a conference was held at Baltimore, of representatives of the promotional departments of some twenty-six mission boards. Miss Trout and Mr. Doan were among those present and on the program.

Recent visitors at headquarters include Goldie Wells, just back from Mondombe, Africa; Laura Lynne Major of Luchowfu, China, who is spending part of her furlough year in study; F. J. Huegel, called from San Luis Potosi, Mexico, by the serious illness of his mother; and William Remfry Hunt of China.

Mr. Lewis has been making the rounds of state conventions: the Louisiana convention at New Orleans, the New Mexico-West Texas convention at El Paso, and the Colorado convention at Colorado Springs.

Mr. Corey was recently reelected for a period of three years as a member of the International Missionary Council. He will attend its meeting, July 9-17, at Oxford, England, his expenses being provided outside the budget. This Council will consider vitally important questions relating to missionary work following the war, such as: the relation of governments to missions; the occupation of territory bereft of leadership through the forced withdrawal of German missionaries; the unoccupied areas of the world; cooperation in Christian education on the mission fields; native leadership and self-determination in native churches; and the re-occupation of the Near East by Protestant missionaries. Delegates from the Protestant foreign missions councils of twenty-one nations will enjoy the hospitality offered by the British at Oxford. The president of the Council is John R. Mott, who heads the American delegation.

Mrs. J. M. Stearns and G. I. Hoover recently visited Kansas University in the interests of the Survey of Religious Education in State Universities, which is being conducted under the auspices of the Board of Education and the U. C. M. S. Mrs. Stearns also spoke in the national convention of the Bethany Circle which was being held in Myers Hall, which houses our Bible Chair work at Kansas University.

Donald A. McGavran who graduates from the College of Missions in June will go to India as a trained specialist in religious education. He will assist in the young people's conferences in June and July, which will enable him to bring helpful messages to the young people in these conferences and also permit him to come into practical contact with this important phase of religious educational work in America.

Miss Lucy C. Wetzel, elementary superintendent of the Northern District, has been granted leave of absence to June 1, on account of illness. Miss Wetzel efficiently serves this important field of Iowa, Nebraska, Minnesota, North and South Dakota. She is convalescing at the home of her parents in Bloomington, Illinois.

Charles Darsie, adult superintendent, has just completed a fifteen-thousand-word book on *The Christian Family*. This will be a companion piece to his *Art of Winning Folks* and will be published by the Christian Board of Publication.

Roy K. Roadruck is rendering valuable service in the office and in the field rounding out the Bible school campaign for A HALF MILLION DOLLARS by June 30. A card from W. Herbert Yost, superintendent of Observatory Hill, Pittsburgh, is a sample of the words that come. "You will be interested in knowing that over the phone this evening a pleasant voice introduced himself as Roy K. Roadruck. He displayed unusual salesmanship in a short conversation regarding the offerings to the United Christian Missionary Society work. I was sorry I could not meet him face to face and know personally such a fine fellow."

R. A. Doan and Robt. M. Hopkins attended the semi-annual meeting of the World's Sunday School Association held in New York City, April 26. Mr. Doan spoke at a banquet session upon "China and the Sunday School." Considerable interest is manifest in the World's Sunday School Convention to be held in Glasgow, Scotland, June 18-26, 1924.

Widespread enthusiasm is being shown in the campaign for A HALF MILLION DOLLARS from the Bible schools by June 30. A special list of schools "able to give $1,000 or more each" reveals that 183 schools can easily give one-half of THE HALF MILLION. Surely the rest of the eight thousand Bible schools in the brotherhood can give the other half. Englewood, Chicago, is at present leading all the schools with a contribution of $3,490.22.

The Pocket Testament League is meeting with a quick and hearty response from scores of churches everywhere. Already two orders of the Testaments have been received and exhausted. A third order has just arrived and is being ordered very fast. The play, *At the Sign of the P. T. L.*, written by Lucy King DeMoss, is being used by the churches in connection with their "Bible Revival Day" plan. All the membership cards, songs and other P. T. L. supplies are furnished free by the United Christian Missionary Society. The Testaments are 50c and 75c.

The twelve states and two Canadian provinces which are planning for a Simultaneous Evangelistic Campaign to begin September 1, are spending some time in their state, district and county conventions in discussing the best kind of organization and plan to use. 1923-24 ought to be the greatest year in evangelism the Disciples of Christ have ever known in a like period of time.

John H. Booth is visiting forty-eight churches in the northwest during the months of April and May, where loans have been made by the Board of Church Extension. His mission is to help these churches to pay their indebtedness, so that other churches may receive the money which they owe. Generally, all that is necessary is for the church to understand that when a note is due the money does not belong to that church any longer, but should go out to help some waiting church erect its building.

G. W. Muckley will attend the New York state convention May 14 to 17, and the District of Columbia and Maryland convention, May 21 to 24. He will also visit our Twelfth Street Negro church in Washington, D. C., where the United Christian Missionary Society is now erecting a splendid brick church building. Five thousand dollars of the money used in the erection of the building, was raised by the National Convention of our Negro churches. Other money will be furnished by the campaign which the Negroes have put on in our brotherhood for $100,000.

Mr. Muckley was present at the Missouri State convention held in Kansas City, April 17 to 19, and while there secured annuity money to the amount of $10,000, and also investigated some of the mission churches in Kansas City that need help in the construction of new buildings.

Miss Treudley represented WORLD CALL at the annual meeting of the Religious Education Association held in Cleveland, April 11 to 14.

From the Board of Temperance and Social Welfare

THE Board of Temperance and Social Welfare is collecting a fund to help promote scientific temperance instruction in the public schools of Mexico. An able educator, who was secretary of education under Carranza, is eager to devote his best energies to this work. Our own Samuel Guy Inman will act as American advisor. It was scientific temperance instruction in the schools of the last generation that made prohibition possible in this generation in the United States. It will do the same in Mexico. Let us help make North America dry from the Arctic to Panama.

Professor Taylor has been an evangelist for the social gospel the past year. He has traveled more than 30,000 miles and delivered almost 400 lectures, sermons and addresses. Audiences have been found in colleges and universities, Rotary and Kiwanis and other lunch clubs, chambers of commerce, labor assemblies, forums, conventions, churches and summer assemblies.

A bulletin on "The Twelve Hour Day in the Steel Industry" will be issued shortly by the Social Service Commission of the Federal Council of Churches. The Interchurch World Movement's investigation and report mobilized enough influence to secure the ending of the seven-day week and the long shift of from eighteen to twenty-four hours. Judge Gary has announced a reduction of twelve-hour workers by more than one-half, saying frankly that it was done in deference to public sentiment. Now comes the report of the Associated Engineers saying there is no excuse for the twelve-hour day, with President Harding writing the foreword. Once more the church will use moral pressure to put an end to a work-day that leaves a man no time for home, church, community or Americanization.

The social service secretaries of the various communions have cooperated under the Federal Council of Churches, to conduct community and industrial conferences in more than fifty cities in the past two years. Meetings are held with ministers, employers, labor, business men, women's clubs and in the colleges. The gospel preached is that of good will instead of war in industrial relations, constructive ways to peace in international relations, community service and seven-day programs in the local churches, and united religious effort for the prevention of evil influences.

Carl Barnett, a Disciple minister, has been called to take charge of the church and community relations department of the Social Service Commission of the Federal Council of Churches.

The Home Missions Council will call a regional conference for the Ozarks soon. The basis of the discussion will be Professor Taylor's Ozark church survey toward which the Missouri boards made some financial contribution.

Board of Education and the Work of Our Colleges

A Great State Meeting

TUESDAY, April 10, at the First Christian Church, Springfield, Ill., was held one of the most remarkable meetings it has ever been the privilege of the writer to attend. The meeting was called in the interest of the Eureka College endowment campaign. The motive was to get strongly under way a movement which would lead to the successful conclusion of the effort so worthily begun under the leadership of the lamented L. O. Lehman. The meeting was great in its attendance, in its spirit, in the speeches made and in the program outlined and actually launched. E. E. Higdon, Professor Geo. E. Moore, Stephen E. Fisher, S. S. Tanner, H. H. Peters and H. O. Pritchard delivered addresses. The culmination of interest was reached in the appeal of Mrs. Lehman for the fullest cooperation in the completion of the unfinished task. The word from Dr. Pritchard, who is now leading this campaign, as to returns coming to the Eureka office is very encouraging.

The Disciples in Religious Education

An outstanding American scholar, a man whose name carries weight on both continents, has said, "In my judgment the Disciples have the most dynamic program of religious education in American Christianity today." Chairs of religious education have been established in the College of the Bible, Lexington, Kentucky, Bethany College, Texas Christian University, California Christian College, Phillips University and Eureka College, and funds are being raised to establish a chair in Hiram College. Large responsibility has been laid upon leaders of the Disciples in the intercommunional work. Robert M. Hopkins is chairman of the executive committee of the International Sunday School Council of Religious Education; the chairman of the new committee on international curriculum of religious education is W. C. Bower, and the chairman of the committee on education is Walter S. Athearn.

A. D. Harmon, president of Transylvania College and of the Board of Education of the Disciples of Christ, was the principal speaker before the department of higher education at the annual meeting of the Educational Association of Kentucky held at Louisville, April 17 to 19.

Christian College, Columbia, Missouri, is rejoicing over the gift of a Weber grand piano presented by Mrs. I. M. Ridge of Kansas City, Missouri. Mrs. Ridge was formerly Miss Campbell and was head of the voice department of Christian College under President Bryant.

The University of California, having lately published a classified list of colleges, indicating its own judgment as to the work they are doing, places Cotner College in the "A" list. This means that the state university of California will accept Cotner's credits.

John Barclay, a graduate of Transylvania College and the College of the Bible, Lexington, Kentucky, now a graduate student at Union Theological Seminary, New York, has accepted a call to the ministry of the Memorial Church, Bethany, West Virginia. He will enter upon his work about May 20.

Professor J. C. Archer, head of the department of missions and secretary of the faculty of Yale Divinity School was a recent visitor at Bethany College and is visiting the colleges of the East and Middle West conferring with ministerial students in relation to graduate work at the completion of their regular college work.

Dr. J. P. McConnell, president of the Radford Normal School, East Radford, Virginia, and a director of the Board of Education of the Disciples of Christ, delivered a highly appreciated address before the faculty and students of Lynchburg College upon a recent visit to that institution. President McConnell is a member of the board of trustees of Lynchburg College.

Butler College, Indianapolis, is assembling a strong faculty under the leadership of President Robert J. Aley for the annual summer school which will begin June 18. It is announced that the Butler College residence for women will be open and run on the same basis as during the regular school year.

J. W. Hilton, university pastor, Lincoln, Nebraska, reports that there are 150 students in that university, members of the Christian church, and that from 250 to 300 of the students attend Christian churches in that city.

The thirty-third annual commencement of William Woods College will take place in Dulany Auditorium on the evening of May 30. The graduating class this year numbers 47. The baccalaureate sermon will be delivered by President R. H. Crossfield, and R. H. Miller of Kansas City will deliver the commencement address.

At the invitation of Christian College alumnae, Mrs. St. Clair-Moss, president emeritus of Christian College, has been making a tour of Oklahoma. Upon this trip she addressed the students of the Central High School, the women of the First Christian Church of Oklahoma City and the noonday Club of Muskogee. Banquets of the alumnae were held both in Oklahoma City and at Muskogee where Christian College clubs are organized.

E. R. Cockrell, a graduate of Texas Christian University, was reelected mayor of the city of Ft. Worth in the April election. His election is significant in view of the fact that he conducted his campaign for reelection on the issue of civic betterment and defied the bootleggers, grafters and moral lepers.

G. D. Edwards, dean of the Bible College of Missouri and recording secretary of the Board of Education of the Disciples of Christ is spending his sabbatical year in research work in Palestine. He is gathering many relics and making many interesting finds in and about Jerusalem that will add great interest to his work as a biblical instructor.

Culver-Stockton Christian College, Canton, Missouri, has been honored in the granting of a charter for the establishment of a chapter of Theta Alpha Phi, national honorary dramatic fraternity. It is one of three colleges thus honored in Missouri. There are about forty chapters of the fraternity in the colleges of the United States.

Drake University has likewise attained a great honor in the establishment of a chapter of Phi Beta Kappa in that institution on April 19. This is one of the most notable of the scholastic fraternities to be found in American colleges and universities.

The Fellowship Club of Atlantic Christian College, Wilson, North Carolina, is a group composed exclusively of the ministerial personnel of the college faculty and student body and of those who are under training for the mission field. Forty-nine of the student body take this kind of training this year. This is a 30% increase over any previous session.

The *News Bulletin* of Hiram College bearing date of April 16, reports $331,500 from 1,435 subscribers in the endowment campaign of that institution. $268,500 is yet necessary to allow Hiram to claim permanent possession of the General Education Board's $200,000 conditional gift. A great rally of the friends of Hiram is now on to reach this coveted goal.

G. I. HOOVER.

College of Missions Items

R. M. HOPKINS, of the department of religious education of the United Christian Missionary Society, delivered two very interesting lectures before the students of the College of Missions. One was on "Religious Education Among Disciples," and the other was on "Cooperation in Religious Education."

On April 26, Z. T. Sweeney, of Columbus, Indiana, lectured to the students of the College of Missions on the subject, "Have the Disciples of Christ Outgrown Their Plea?" Auditors were greatly pleased by the emphasis which Mr. Sweeney laid on the place of the evangelization of the world in the plea of the Disciples.

C. W. Plopper, treasurer of the United Christian Missionary Society, lectured at the College of Missions, April 24, concerning the work of the treasury of the society. This was one of a series of lectures intended to inform the future missionaries concerning the work of the society.

Among recent chapel speakers at the College of Missions were H. A. Blake and E. N. Griggs, both of whom are pastors of Indianapolis churches.

The College recently had a visit from Professor W. R. White, the acting professor of missions in the Southwestern Baptist Theological Seminary, of Fort Worth, Texas, who is gathering information in regard to building up a missionary department in that institution.

Spring has come in full force, for the men of the college are out fitting up the tennis court and soon there will be fast contests. The Emersons and Petersons have held the lead in the past.

Saturday afternoon before Easter marked a party at which the missionary children were guests of honor. They had never rolled eggs in North American fashion and seemingly enjoyed the races and the grand color-matching hunt held on the lawn.

A host of minor operations marked also the arrival of spring. Those still possessing tonsils are rare indeed. To have them removed seems part of the health equipment of the modern missionary.

The subject of equipment has been much in the air for the month past. The visit of the executive committee brought all to white heat and though they were forced to bring some disappointments, the students were glad to have the great question to go or not to go, settled for the year. It is hard when one has been planning so eagerly, to step aside and wait yet again because there is not sufficient to send all, but the spirit of Christ seems to abide and bring courage and patience now even as it is expected to abide and comfort on the distant field.

The new students found the visit of the executive committee in full force rather interesting. They were introduced according to the field for which they were preparing and at the end of that rather formidable performance called upon the executives to take their turn. They did and mingled freely during the day with the groups, meeting especially those expecting to go forth.

Mr. Medbury's chapel address was especially noteworthy. It held not alone a message of hope in that the world outside was standing with us but a challenge to stand loyally for the principles of our own group and to keep the faith.

Other instructive lectures have been given by Dr. Capen of the Kennedy School of Missions and a series of six by Dr. Sanders on Old Testament history. His Indian snake stories were enjoyed in the dining room, especially when he dramatized them.

The air is thick now with the scratch of pen and the hum of typists for theses are just about due and there are eight in process of construction. They cover the globe from Tibet and India to Paraguay and Mexico and speak of intense labor and research.

Deputation teams continue to be fashionable. Recently one group of four spent a day at Marion and two went out to Noblesville. They report appreciative audiences and are glad of the opportunity thus afforded of meeting church groups.

These All Died in the Faith

Miss Ruth Stratton, Williamstown, Kentucky, March 15, 1923. Member of the church for fifty-five years; charter member missionary society.

Mrs. J. R. Mutz, Edinburg, Indiana, March 20, 1923. While president of the missionary society the membership increased from twenty to one hundred.

Plummer Harris, McKinney, Texas, March 8, 1923. Superintendent of the Sunday school for over a quarter of a century.

Mrs. Julia Cash, Somerset, Kentucky, March 19, 1923. Faithful member church and missionary society.

Mrs. S. L. Randall, Toledo, Ohio, January 7, 1923. Member of the church fifty-seven years.

Mrs. Mary Stipp, Clintonville, Kentucky, November 1922. Age 84.

W. F. Heathman, Clintonville, Kentucky, March 29, 1923. Age 84.

Mrs. Agnes West, Butler, Missouri, April 15, 1923. Treasurer of missionary society for thirty years. She left a legacy for the work she loved so well.

Mrs. Mary E. Mosely, Kinston, North Carolina, February 21, 1923. Active in Airy Grove Church.

George W. Bundy, Lucerne, Indiana, April 6, 1923. Deacon in Indian Creek Church. Age 69.

Mrs. Mary J. Near, Florida Christian Home, Jacksonville, Florida, April 19, 1923. Formerly of Buffalo, New York. Age 71.

Miss Mary Jamison, Florida Christian Home, Jacksonville, Florida, April 20, 1923. Formerly of Anniston, Alabama. Age 72.

Mrs. J. M. Monroe, Los Angeles, California, February 16, 1923. Active worker in Christian Woman's Board of Missions from the beginning and for three years president of the Oklahoma missionary society.

Mrs. Agnes Strong, Sebring, Ohio, April 16, 1923. Active in every good work. Age 55.

W. A. Shrigley, Beaumont, Texas. A faithful elder.

The Golden Jubilee on the Mission Fields

AT the annual conference of the India Mission steps were taken to give prominence to the significance of the Jubilee in the 1924 convention. A special committee was appointed, one member of which is Miss Mary Kingsbury, who can almost celebrate her own Golden Jubilee in India.

The interest of the Porto Rican Mission is shown in a request for literature looking toward the organization of woman's societies in the churches there.

From China comes this word: "The building program is a most excellent idea. I think nothing more appropriate could have been conceived. The need for more buildings and more adequate equipment is probably a more insistent need just now than the sending of new recruits to our ranks."

An Africa missionary writes: "The aim you have in mind is very fine. Africa has gained in the past by the efforts of the churches at home to do special things for the Lord and no doubt the same will be true this time. We have our own Ten Year Program (1917-1927), which made us think into the future. The five years which have passed have been a gain to us because of that program. True, we have not done all we planned, but we should have done very much less if we had not planned at all. In the same way your effort to gather funds and arouse interest at home in the work of God will be blessed."

JUNE 30

The outstanding day in our calendar is now June 30. On that date the books close for the missionary year. The records for the twelve months are then made up. What the churches have done or have not done for the great missionary, benevolent and educational program is then recorded. The records are put in the new Year Book and distributed throughout the brotherhood. Every church, Bible school, woman's missionary society, girls' circle, Christian Endeavor society and all other organizations will be interested in rounding up their offerings so that they may make the best possible showing as of June 30.

There are four outstanding challenges that should compel every disciple of Christ to do his full duty by June 30.

1. To reach last year's record, plus a 15% increase in the General Fund, in order that the regular work of the United Christian Missionary Society may be supported for the full twelve months. This includes the support of our 335 foreign missionaries and their more than 1,500 native helpers; 151 home missionaries and about an equal number of teachers and workers in our mountain and Negro schools and our other home mission institutions throughout the nation; also the support of about 300 families of aged ministers and the care of more than 600 widows and orphaned children, together with the regular support of the work of the church erection department.

2. The reduction by at least one-half if possible, of our deficit as of July 1, 1922. Friends of the society will remember that the deficit at that time was $271,000. Surely we ought to reduce that by at least one-half, that it may not continue to embarrass all the work of the society for next year.

3. To make possible the answering of calls and worthy needs for the new missionary year beginning July 1. The work of missions cannot stand still. There are new needs coming up every day. There are open doors that must be entered.

4. A great record for this year will help every church to maintain its self-respect. The churches have been blessed financially as never before. There is scarcely a church that is doing its full duty in the line of stewardship. With needs and calls on every hand, how can a church maintain its self-respect if it fails to help answer these calls? The Great Commission is still binding upon the church of the twentieth century. The "Go ye" of the Great Commission is the authoritative command of Christ who is Lord of all. Any church and every church which does not help to carry out the Great Commission thereby denies the lordship of Jesus.

June 30, therefore, will be a high day. It will be a day of success, of record, of achievement, of glorious victory. The missionary year closing June 30, will undoubtedly be our greatest missionary year. The offerings will undoubtedly exceed all previous offerings. Your church will want to have fellowship in this, our most successful year.

All United Christian Missionary Society offerings, from all sources, for foreign missions, home missions, benevolence, church extension and ministerial relief should be forwarded direct to the

United Christian Missionary Society
1501 Locust Street - - - - - St. Louis, Missouri

You Gave Them a Second Chance

By BETTIE R. BROWN

Any one who has visited the Christian Orphans' Home in St. Louis knows that Mrs. Brown loves children.

IN an Illinois town a judge removed a family of six children, one a crippled boy, from the care of a shiftless father and mother. Misfortune that had befallen the father had brought in so much assistance from charitably inclined folk that they were literally paupers. The mother lazily accepted everything but did not put it to good use, and dirt and shiftlessness were found everywhere. At last she asked the court to send her and the children to the County Farm.

Exasperated by such sloth and concerned for the future of the six coming citizens in such control, the judge had the little cripple sent to a hospital for temporary relief and gave the other five to the care of a social welfare worker. She wanted to board them in one place, but could not easily find such accommodations. The mother had once been a member of our church and so the pastor asked us to consider the question. While the judge said she was a "bad mother and a worse father," still she had once had higher ideals and we felt that you would want her given a chance. So knowing that "a little child shall lead them," we accepted the chance for you. We offered to take the children for six months and let the parents begin a new home. The little cripple talked of "when he should go to Saint Louis," and not back home, and the parents did not respond with much enthusiasm.

Five of the Little Flock of Six

The social worker appealed to the relatives of both, very good respectable folk, and at last things began to move. A home for them on a farm, rent free, was secured, with remunerative work at the "big house" of the owner. They saved their money and prosperity, order and happy anticipation for the children's return grew to characterize the place as the social worker visited it at frequent intervals. In six months they had a couple of hundred dollars in the bank and a clean, wholesome house in which to receive the family, and we, together with the social worker, decided to return the little flock that range in age from two to eleven years that they might begin life anew. Have they learned their lesson? I do not know. We are all frail and make many mistakes but they are trying, and it was the hope of regaining their family that spurred them to action. You made this possible by your investment.

This is What Some People Have Promised to Do

On Children's Day, June 3, 1923

WHAT WILL YOU DO?

Our aim this year is for 1000 people and $1,000 on Children's Day. The need is so great we must not fail.
LEE VAN METRE, CENTRAL CHURCH BIBLE SCHOOL.
Warren, Ohio.

Look to Wooster Avenue Bible School for a generous love gift on Children's Day.
Akron, Ohio. HARVEY E. SMITH.

We are planning to have the best Children's Day we have ever had, and we are glad to have part in this great work.
Hampton, Virginia. E. R. HUDGINS.

We will do all we can. Count on Central Bible School.
Cleveland, Ohio. W. P. MARTIN.

Send us the Children's Day program entitled *The Glad Tidings.* We assure you of our continued cooperation and also that we will not fall down on our Children's Day offering.
Marshalltown, Iowa. RALPH C. MCTEAGUE.

We will apportion our classes both for attendance and offering and hope to have a great day.
Sebring, Ohio. KYLE BROOKS.

We are going to do the best we can on Children's Day.
Gill, Colorado. ARTHUR M. MARKLEY.

In two months raised average to 170, highest 270, means larger gifts next year.
PRIMUS BENNETT.
Charleston, South Carolina.

Our goal at Euclid Avenue is $1,500 and some extra for Shelton Memorial.
HAZEL D. BROWN
Cleveland, Ohio.

We desire to put on the best Children's Day program this year. Our school will average about 600 in attendance; gives about $1,500 to missions each year.
Waco, Texas. G. C. HUTTON, CENTRAL BIBLE SCHOOL.

First Church Bible School hoping to do better than last year.
Valparaiso, Indiana. C. E. BURNS.

First Church Bible School making plans for a big day on Children's Day and for an offering of not less than $200. Easter offering was $106.
Roswell, New Mexico. WILL H. HORTENSTEIN.

Miss Mary Kelly of China will be with us on the second Sunday in June which we are going to have for our Children's Day. We are counting on raising a sum over $400 this year.
Bellaire, Ohio. J. R. ANDERSON, JR.

Our aim at First Church is 600 in Bible School and a good offering.
Beaumont, Texas. P. F. HERNDON.

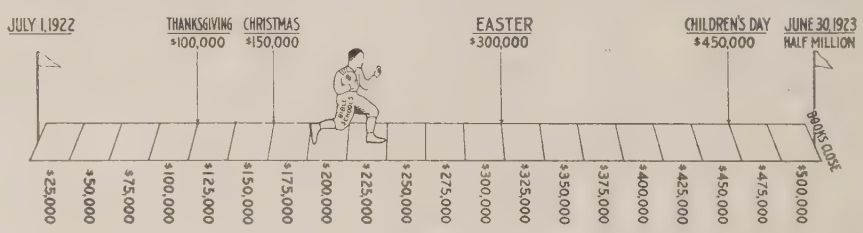
Put my name on your mailing list for all things missionary and pertaining to Bible school work and improvement.
Chanute, Kansas. BEN W. SMITH.

We are with you. Count on us.
Heppner, Oregon. W. O. LIVINGSTONE.

Our aim is to break all records in offering and attendance next Children's Day.
East Liverpool, Ohio. B. R. JOHNSON.

You may count on us for at least $200 and more if we can.
Rensselaer, Indiana. W. T. BARBRE.

A Half Million Dollars from the Bible Schools by June 30



On April 30 our Bible School runner neared the halfway mark. In the next two months (May and June) he must cover as much ground as he has covered in ten months since last July. The actual total, April 30, was $215,195.58. This means $85,000 of the Easter offering must come in during May and $200,000 from Children's Day during June. The goal must be reached by June 30, A HALF MILLION. Every Bible School offering counts.

We shall send all offerings in before the books close June 30.
Eminence, Kentucky. CHARLES I. STEPHENSON.

We will do our best to make our Children's Day offering meet your expectations. We are hopeful of making it a good day both for our work and for yours, for successful days in the churches mean success on the mission fields. Our prayers are for the success of the work of the Master the world over.
Denver, Colorado. C. C. COLE, WEST SIDE CHURCH.

Our goal is better than last year. May you realize the half million goal.
Columbus, Georgia. S. A. STRAWN.

Bethany is hoping to raise $50 if possible. We wish you great success.
Evansville, Indiana. HENRY WINK.

We are trying for a new church home, but we want our part in this work too.
Springfield, Ohio. ELMO B. HIGHAM.

Our offering for benevolence on Easter was $100. We are aiming for $150 on Children's Day.
Monessen, Pennsylvania. W. D. TRUMBULL.

The First Church Bible School will help reach the goal. We believe in the HALF MILLION DOLLAR idea.
B. H. LINVILLE.
Baltimore, Maryland.

Children's Day is usually a great day in our little Bible school. This year we are going to do all we can to raise a nice sum for the United Christian Missionary Society. This rural church is very much alive and is standardizing every department of its work. Next year we shall be in a position to do a great work.
Farwell, Michigan. C. B. LYON, GILMORE BIBLE SCHOOL.

Your goal is worthy and reasonable. May it be realized and more.
Paris, Illinois. G. W. HENRY.

We hope to smash all records in offering on Children's Day.
Hiawatha, Kansas. W. HUBBELL.

We raised our goal for first three special days and will do the same on Children's Day.
Colusa, California. E. T. NESBIT.

Our Easter program was very fine. We think it the best program we have ever had. Now send us the program for Children's Day.
Bellingham, Washington. MRS. G. W. THOMAS.

Because of local conditions we will observe May 29 as Children's Day. We would very much appreciate the material for use on that day.
Eugene, Oregon. LENA NEWTON.

We shall try for a creditable offering.
Niagara Falls, New York. MRS. Z. E. BATES.

We expect an attendance of 400 or more on Children's Day, June 3.
Tampa, Florida. G. L. BARNES.

Toluca will try to do its part.
Toluca, Illinois. T. H. MARTIN.

Echoes From Everywhere

Given an Inch They Take an Ell

Iceland is wholly, and Norway very largely, dependent upon its fisheries for prosperity, and Spain is one of their largest customers. Some time ago the Spanish government notified Iceland and Norway that unless they were prepared to modify their prohibition laws so as to allow the importation of Spanish wines containing up to 21% of alcohol, all commercial treaties with them would be denounced and their exports taxed to the point of being barred. After a short struggle, Iceland gave way. Norway held out longer, but a few weeks ago yielded to the "necessities of the situation." The attack is now being directed against Denmark, while in Germany the liquor interests have for some time been organized in an effort to fight against prohibition throughout Europe. The liquor people preach light wines and beer, insisting if only these were allowed, smuggling and bootlegging would cease. They ignore the fact that in countries where this has been tried there have been disastrous results. In 1919 Norway converted her war time prohibition into a peace enactment, but made the mistake of fixing the alcoholic content of 12%, and the demand now is for the complete abrogation of the prohibition law. The result would be the same in the United States.

We Rejoice With Her

Miss Elma C. Irelan, when she was on her last furlough in the United States from Mexico, spent a large part of the year in Leland Stanford University. She informs us that she has recently received her coveted A. M. degree from that institution.

Another Leadership Training School

Another Leadership Training School will be held in connection with our state convention at Turner, June 30 to July 8. We are to have some of the very best talent in the brotherhood to lead the school.

MRS. CLARA G. ESSON.
Portland, Oregon.

Subscription List Doubled

The Murray Hill Church and missionary society has recently doubled the number of WORLD CALL subscriptions. The guests of the Florida Christian Home belong to this church.

Getting Better And Better

I appreciate WORLD CALL above any other mail which I receive. It is getting better and better and I do not think any apology is due M. Coué. It is an uplift and inspiration to the rural homes.

MRS. JENNIE L. BERRY.

Missionary Drama Of Tibet

J. B. Hunley, pastor of the Hanover Christian Church, Richmond, Virginia, has written a missionary drama entitled "Dr. Albert Leroy Shelton" portraying the history of the Tibetan mission from the beginning, the characters being the missionaries who have labored and are still laboring in that field. The drama was given with marked success recently.

Convention of Bethany Circle

The last of April there was held in Lawrence, Kansas, the National Convention of Bethany Circle. This is a Christian student movement, inaugurated by Stephen E. Fisher and Miss Mildred Seyster, (now Mrs. Sorenson) at the University of Illinois. It is designed to furnish a means of cooperation in local church work by girls, members of Churches of Christ, who are students in state universities. Chapters have been formed in the universities of Illinois, Iowa, Kansas, Michigan and Missouri and Kansas State Agricultural College. Miss Vera Edds is the president and Mr. Fisher continues as national adviser.

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Simply Opened The Doors

We opened the dispensary on November 17 and the main hospital December 13, which was the twentieth anniversary of the first opening by Dr. Butchart. In less than three months we had 3836 dispensary patients, made twenty-six calls on patients too ill to come to the hospital and admitted twenty-two patients to the hospital. We have had several major operations, four obstetrical cases, one of which required an abdominal operation, and two hundred or more minor operations. Dr. Chen, my assistant, developed a deep infection of the right arm, himself requiring two operations under general anesthesia, and throwing the entire load upon me for about six weeks. Fortunately much of the weather was bad and the Chinese New Year holidays interfered, or I should have been simply swamped. We not infrequently have eighty patients a day in the dispensary, followed by an operation or two in the afternoon, with perhaps an out call or so to top off the day. We have not yet had any formal opening or advertised in any way. We simply opened the doors and have been trying to keep from being swamped ever since.

FRANK R. VIERLING.

Luchowfu, China.

Record Enrollment In School of Religion

At the Kansas School of Religion, Lawrence, Kansas, the enrollment this year is seventy. S. B. Braden has a class in "The Origin and Development of the Christian Religion" and a class in the community training school, teaching twelve hours a week.

New Churches For Old

The University of Michigan has taken over the property used by our church at Ann Arbor and owned by the Christian Woman's Board of Missions. According to the terms of settlement the university has made a payment of $24,750 and agreed to reproduce on a new lot which had already been purchased by the Christian Woman's Board of Missions, the present church building though constructed from new material.

Self-support On May 1

Two churches which have been receiving assistance from the home missions department came to self-support on May 1. One is the Minnehaha Church, Minneapolis, Minnesota, where Frank S. Bartlett is pastor. The other is Havre, Montana. C. M. Ridenour reports a good meeting recently held with twenty-five additions, twenty-three of whom were adults, and the Bible school doubled in attendance.

Determined to Follow Christ

The "Billy Sunday" of Japan is with us. Seventy-two students, forty-six boys and twenty-six girls, have determined to follow Christ. Not all of them will be able to carry out this determination, perhaps, but a majority of them will. We are extremely happy over this splendid work. Fuller reports will be sent when he has held his meetings in our various Osaka churches.

C. E. ROBINSON.

Osaka, Japan.

Eventful Day In Tokyo

The Japan Advertiser brings us an account of the dedication of the new buildings of the Margaret K. Long Girls' School, Tokyo, Japan, erected through the additional gift of $75,000 from R. A. Long of Kansas City. The occasion marked the eighteenth commencement for the school and the completion of twenty-five years of service in Japan for Miss Bertha Clawson, president of the institution. High tribute was paid to the memory of Miss Edith Parker, head of the domestic science department, who had been the moving spirit in the erection of the buildings. President and Mrs. C. T. Paul of the College of Missions, Indianapolis, and Dr. and Mrs. J. M. Philputt of Eureka, Illinois, were in attendance. We are expecting President Paul to give our readers a full account of the event a little later.

Busy in Institutes

Katherine E. Staub held institutes the latter part of March and April at Cogan House, Newberry, Williamsport, Flemington, Monument, Oriston, Ogdensburg, Clinton, North Union, Grover and Le Roy in Eastern Pennsylvania.

Missionaries Attention!

The International Missionary Union invites all foreign missionaries on furlough or retired, and missionary candidates under appointment to the foreign field, to the fortieth annual meeting, as guests of the sanitarium and village of Clifton Springs, New York, from Wednesday evening, May 30, to Monday morning, June 4, 1923. The only expense from dinner Wednesday to breakfast Monday, is the registration fee of $1.00; this can be paid at the time of the meeting. Those planning to attend will kindly communicate with the secretary, Rev. Herbert F. Laflamme, 71 West 23 Street, New York City.

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A Growing Christian Constituency

We have been having an attendance at prayer meetings of from fifty to more than a hundred and they have been most inspiring meetings. I started in on a Saturday evening Bible study class for educated people, though many others seem to like to come. A lot of the city teachers come right along. Our highest attendance was 198 one night and the average has been more than 100. Recently I baptized sixteen, four of whom are city teachers. We now have between fifteen and twenty teachers, members of the church here. We have also as many more educated men and women and a large number of boys and girls in our schools or who have gone from our schools to higher schools in Nanking, Shanghai, etc. We have not less than fifty of these boys and girls who are now in other schools.

ELLIOTT I. OSGOOD.

Chuchow, China.

Home Missions Church Growing

The church at Edmonton, Alberta, with a resident membership of forty, reports sixteen additions last year. The woman's missionary society has a membership of twenty with seventeen WORLD CALL subscriptions. The church gave over $20 to the Shelton Memorial Fund.

She Came, She Saw, She Conquered

Recently Miss Cynthia Pearl Maus spent a month with the First Christian Church, Little Rock, Arkansas. Regarding this visit Harry G. Knowles, the pastor, writes, "Miss Maus came to our board meeting with an outline of suggested plans which was heartily adopted. Her work touched every department of our church activities. She enlisted many new workers who are already taking hold of the various problems; she directed into more efficient lines the workers we already have, thus giving us new hope and outlook for our growing work, and aroused our entire congregation through her public addresses and contagious spirit. Miss Maus found the church attempting to correlate the activities of the Bible school, under the leadership of Mrs. J. S. Pool. The coming of Miss Maus aided very materially in the realization of this work, definitely correlating the Bible school work, the Christian Endeavor, Triangle Club, Girls' Reserve and Boy Scouts under one leadership. She came, she saw, she conquered."

Yakushiji San's Year of Study

Among our plans for the new year was one for the head kindergartner in Akita kindergarten, Yakushiji San, who has worked with the kindergarten for six years. The mission has granted her a scholarship for a year of study and she is to go to Osaka, the most progressive city of Japan, to study in the Lambuth Training School for Christian Workers. We are more happy for her than we can say. It is a generally acknowledged fact that faithful Japanese workers can do more for their people than the most faithful missionaries. Will you not remember this faithful worker, and pray with us that she may gain new strength and vision to help in the forward movements for women and children? For us in the kindergarten her going will leave a big vacancy. The plan is that Suto San who came to us last spring will carry on as head teacher. A third teacher is to be one of our own graduates, the girl who held the cross in the Easter pageant. My task will be to attend kindergarten as a regular teacher and you may be sure that I will have some new and interesting experiences. I'll be wanting to write to you more than ever, and I won't be able to! I know you want me to do my work well, and will forgive me for not writing to tell you of the many interesting things that take place.

Yesterday we had a last Mothers' Club meeting with Yakushiji San. She gave a very helpful talk and one of the mothers, the one who gave a welcome talk for me when I first came and who is always ready to help, gave a talk of appreciation of Yakushiji San. We had a very jolly social time, victrola music, games and stunts. There will be a more formal farewell, probably fathers and mothers together, when graduation time comes nearer. Graduation day is March 22.

The Japanese annual meeting is to be in Tsuruoka, about six hours' train trip from here, in July. This is something of an experiment, as the meeting is usually held in Tokyo. This year is the fortieth anniversary of the arrival of our first missionaries in Japan, and as their first work was in the north, this annual meeting is to be a special one. The most encouraging element in all these plans is the increasing initiative taken by Japanese leaders.

Our winter has been a very beautiful one. Over and over I wish that it were possible to show you the park with its trees loaded down, the busy streets with veritable mountains of snow shoveled from the roofs, the street level some two steps above the level of the shop floors! We have to locate familiar shops all over because everything in winter looks so different from other times of the year. It is hard to believe that the sun can work the miracles necessary to change all into spring and summer with their flowers, fresh leaves and warm breezes.

GRETCHEN GARST.

Akita, Japan.

From the World Call Mail Bag

This time from André Monod of the Comité Protestant Français, Paris, France, comes the request for permission to reproduce our April cover.

The pastor at Belhaven, North Carolina, sends in a subscription to WORLD CALL, which was awarded to the largest family present at the church service on "Whole Family Day." There were ten in attendance.

The following extracts from letters written by Dr. Harvey W. Wiley, the man who put "pure food" into the American vocabulary, will be read with interest:

"I have read with great interest the February, 1923, number of WORLD CALL. I value highly the pictures of the two Campbells, Barton W. Stone and Walter Scott. After visiting Bethany College and Cane Ridge, Kentucky, I have a higher appreciation of these great pioneers in the church than I ever had before * * * I should like a copy of all four of these pictures. I should like to have my boys as they grow up see the pictures of these great men, pioneers in the Church of the Disciples * * *

"Alexander Campbell was a personal friend of my father and has been at our house in Kent, Indiana, where the second Christian church in Indiana was organized about 1832. My father was an elder of that church and one of its local preachers for sixty years, until his death in 1895."

Bible Instruction For Twelve Years

Every student at Hazel Green is taught the Bible for one period every day. A child who comes to us as a beginner and remains with us until graduated from high school has daily Bible instruction for twelve years. In addition to this all-pervading and profound influence, our boarding pupils are intimately associated by day and night with the strong Christian characters who teach them. I should like to tell about the lawyers, doctors, teachers, preachers, farmers and merchants of this community who believe that Hazel Green Academy is the best school in Eastern Kentucky. That report got out in some way and Dame Rumor spread it far and wide. One of the farmers said, "I tell them out our way that they do more for our children here than we do at home. My children had to come over here to learn to pray."

J. T. MCGARVEY.

Hazel Green, Kentucky.

A "First" Society

The first missionary work of women in Missouri was a "Self Denial Society" organized by Mary A. Bryant of Ashley, Pike County, Missouri, in the spring of 1874. Later in the year at the Ninth District convention held at Louisiana, Missouri, Mrs. Bryant organized and was made president of the woman's missionary work of the district. Four hundred dollars was raised that year to support a mission church in Pike County.—Christian Monitor, 1874.

Pre-Easter Services At Broadway

Broadway Church had the assistance of W. S. Lockhart of Youngstown, Ohio, and E. B. Barnes of Cleveland in a series of pre-Easter services, resulting in forty-two additions to the church. We are planning to make Mother's Day a time for the dedication of lives to Christ.

F. D. BUTCHART.

Cleveland, Ohio.

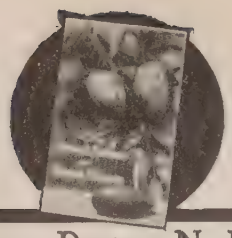
Results of Sermon By Radio

John H. Wells of Regina, Saskatchewan, reports four baptisms as the result of a radio message.

WHAT IS PROHIBITION DOING?

Arrests in Pennsylvania

	1917	1922
Easton	600	246
Pittsburgh	28,935	16,554
Erie	4,762	979
New Castle	2,130	628
McKeesport	1,111	820
Johnstown	3,541	940
Harrisburg	1,396	504
Williamsport	973	214



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An Epoch Making Event

Last Sunday we had an epoch making event in the history of the church. Two old pioneers of Wyoming, who came to this country soon after the close of the Civil War, one of whom is nearly eighty and the other past eighty years of age, were baptized at the close of the morning service. Their wives had been members of the church from early girlhood and had both waited and prayed for many years for the occasion which gladdened their hearts. One of the couples had lived together for over fifty-eight years.

I am going every two weeks to a country school house several miles in the country where there is a union Sunday school, but it happens that nearly all of the people have been members of the Christian church before coming to this country. The superintendent and wife have already come into the church here and others will follow. Each time I go I take two people with me, thus making a point of contact between the church people and the people in the country.

CHARLES G. STOUT.

Wheatland, Wyoming.

PROHIBITION AND HEALTH
From Christ Hospital, New Jersey

	1919	1920	1921
Pneumonia cases	101	22	15
Pneumonia deaths	55	9	3
Fracture cases	103	12	46
Number of cases	2,679	2,150	2,410
Number of deaths	289	143	163
Per cent of deaths	.11	.06	.067

Response to the Gospel in Africa

A trip to our up-river field in the motor launch took twenty-three days. Not one moment was lost because of failure of the motor. Part of the trip was overland. It was good to see groups of Christians now able to pay their own preachers and to manage the greater part of their affairs. We baptized two hundred in this field. At Lotumbe recently there were, 144 baptisms in one month.

HERBERT SMITH.

Lotumbe, Africa.

Russians Interested In World Call

Arthur W. Van Dervort sends in a subscription for WORLD CALL from John Boreyko, and says, "The Russians are showing a new interest in what is going on at St. Louis and this is one of the evidences."

"Let Them Come Here"

The following letter from Isekya Timothy was written while we were visiting Wema this month. Isekya is a Lotumbe boy. He has been preaching in the Wema field for five years and has not been home during that time. He is almost a foreign missionary in the native way of thinking. When this letter was read to the Lotumbe congregation, it made quite a stir. We had present Efunza, another worker, who has been at Wema and who was seeking workers for that field. He made a speech and began by reading Matthew 28:19-20. Dr. Dye was with us and preached on giving. There were eight hundred present. It was a high-water mark for us. Three have offered to go, and we hope to send two of them soon. Here is a translation of the letter:

Wema, 2-12-22.

To my friends at Lotumbe and all the elders:

Behold, in the name of Jesus Christ our Lord, let us thank him that we are able to work in his strength.

Friends, those of you who have the desire of the gospel, let them come to Wema. The people here are very many and they want to have teachers very much. Friends, those of you who want to preach the Good News of the Christ, let them come here.

We thank God for his grace that he gave us his only begotten Son that people who believe in him may have life eternal.

I who write this am the father of Lokofe.

Isekya Timothy.

HERBERT SMITH.

Lotumbe, Africa.

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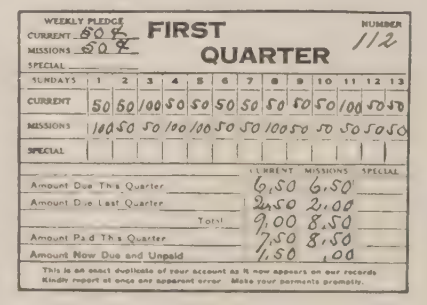
Glance over the first quarter in the illustration, and see how simple it is to keep your accounts straight and up to date. At the end of each quarter it takes but a short time to total the accounts and tear duplicate statements out of book. The general church receipts and disbursements are also arranged in the same simple manner, and have exactly the same headings.

The illustration is reduced size of one contributor's account for one quarter. Book is 10½x13¼ inches. Weighs 4 pounds. Bound in stiff cloth board binding. Blanks for alphabetical index and sufficient space for weekly totals of receipts and disbursements.


WEEKLY PLEDGE
CURRENT 50¢
MISSIONS 50¢
SPECIAL

FIRST QUARTER

NUMBER 112

SUNDAYS	1	2	3	4	5	6	7	8	9	10	11	12	13
CURRENT	50	50	100	50	50	50	50	50	50	50	100	50	50
MISSIONS	100	50	50	100	100	50	50	100	50	50	50	50	50
SPECIAL													

	CURRENT	MISSIONS	SPECIAL
Amount Due This Quarter	6.50	6.50	
Amount Due Last Quarter	2.50	2.00	
Total	9.00	8.50	
Amount Paid This Quarter	7.50	8.50	
Amount Now Due and Unpaid	1.50	.00	

This is an exact duplicate of your account as it now appears on our records
Kindly report at once any apparent error. Make your payments promptly.

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Kindly mention The World Call

Comparative Statement of Receipts for April

During the present missionary year closing June 30, 1923, comparisons will be made monthly with the same month of last year.

United Christian Missionary Society and Six Old Societies

	1922	1923	Gain	Ten Months
Churches	$54,070.53	$59,060.24	$4,989.71	$396,450.38
Sunday Schools	54,216.71	67,822.76	13,606.05	222,647.84
Christian Endeavor Societies	1,445.10	1,528.77	83.67	12,036.96
Woman's Missionary Societies	25,779.51	36,675.08	10,895.57	346,505.44
Circles and Triangles	2,738.37	3,264.10	525.73	26,517.96
Children's Organizations	1,909.96	2,073.66	163.70	9,621.59
Individuals	9,078.73	9,258.82	180.09	110,919.53
Men and Millions Movement	50.00	725.00	675.00	28,174.80
Bequests	3,379.08	8.00	3,371.08*	5,942.71
Interest (U. C. M. S.)	290.61	1,206.76	916.15	11,123.47
Interest (Old Societies)	3,319.39	10,047.44	6,728.05	46,278.86
Foreign Field Reports	33,583.02	54,809.91	21,226.89	54,809.91
Home Missions and Benevolence	4,809.13	9,321.77	4,512.64	100,296.05
Annuities	5,000.00	12,827.20	7,827.20	77,100.00
World Call Subscriptions and Advertising	4,199.40	5,135.64	936.24	65,933.26
King's Builders	419.90	437.80	17.90	5,107.21
Literature	2,144.82	1,136.75	1,008.07*	17,713.53
Miscellaneous	3,466.15	4,387.99	921.84	63,686.72
Retained by Old Societies				
Annuities	7,500.00	3,622.80	3,877.20*	31,187.08
Bequests	2,200.00	4,800.58	2,600.58	70,670.81
Individuals	540.00		540.00*	125.00
Interest	9,871.33	10,361.72	490.39	96,847.89
Men and Millions Movement		105,645.53	105,645.53	107,057.53
Miscellaneous	370.72	114.15	256.57*	6,017.51
	$230,382.46	$404,272.47	$173.890.01	$1,912,772.04

Board of Education

Churches	$47,993.21	$13,150.61	$34,842.60*	$78,868.30
Sunday Schools	22.42	54.20	31.78	1,180.06
Individuals	1,059.10	1,640,17	581.07	9,710.03
Colleges	117.38	422.18	304.80	2,693.99
Miscellaneous	20.00		20.00*	586.63
World Movement				124.68
	$49,212.11	$15,267.16	$33,944.95*	$93,163.69

Board of Temperance and Social Welfare

Churches	$913.69	$745.01	$168.68*	$3,994.06
Sunday Schools	9.75	30.07	20.32	79.96
Men and Millions	3.37	3,828.02	3,824.65	3,831.02
Miscellaneous	20.00	136.30	116.30	2,807.51
	$946.81	$4,739.40	$3,792.59	$10,712.55

Association for the Promotion of Christian Unity

Churches	$993.65	$755.59	$238.06*	$4,043.78
Individuals	272.00	45.00	227.00*	2,524.00
Literature	.26		.26*	7.50
Interest	5.18	2.30	2.88*	10.11
	$1,271.09	$802.89	$468.20*	$6,585.39

Grand Totals for All Boards

Churches	$103,971.08	$73,711.45	$30,259.63*	$483,356.52
Sunday Schools	54,248.88	67,907.03	13,658.15	223,907.86
Christian Endeavor Societies	1,445.10	1,528.77	83.67	12,036.96
Woman's Missionary Societies	25,779.51	36,675.08	10,895.57	346,505.44
Circles and Triangles	2,738.37	3,264.10	525.73	26,517.96
Children's Organizations	1,909.96	2,073.66	163.70	9,621.59
Individuals	10,409.83	10,943.99	534.16	123,153.56
Men and Millions Movement	53.37	4,553.02	4,499.65	32,005.82
Bequests	3,379.08	8.00	3,371.08*	5,942.71
Interest (U. C. M. S.)	290.61	1,206.76	916.15	11,123.47
Interest (Old Societies)	3,319.39	10,047.44	6,728.05	46,278.86
Foreign Field Reports	33,583.02	54,809.91	21,226.89	54,809.91
Home Missions and Benevolence	4,809.13	9,321.77	4,512.64	100,296.05
Annuities	5,000.00	12,827.20	7,827.20	77,100.00
World Call Subscriptions and Advertising	4,199.40	5,135.64	936.24	65,933.26
King's Builders	419.90	437.80	17.90	5,107.21
Literature	2,145.08	1,136.75	1,008.33*	17,721.03
Miscellaneous	3,506.15	4,524.29	1,018.14	67,205.54
Retained by Old Societies				
Annuities	7,500.00	3,622.80	3,877.20*	31,187.08
Bequests	2,200.00	4,800.58	2,600.58	70,670.81
Individuals	540.00		540.00*	125.00
Interest	9,871.33	10,361.72	490.39	96,847.89
Men and Millions Movement		105,645.53	105,645.53	107,057.53
Miscellaneous	370.72	114.15	256.57*	6,017.51
Colleges	117.38	422.18	304.80	2,693.99
Interest	5.18	2.30	2.88*	10.11
	$281,812.47	$425,081.92	$143,269.45	$2,023,233.67

*Loss.

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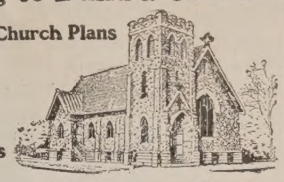

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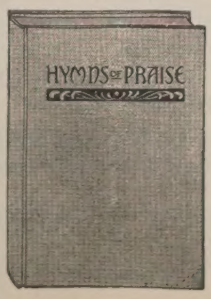

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World's Sunday School Convention

The Ninth Convention of the World's Sunday School Association will meet in Glasgow, Scotland, June 18-26, 1924. It will have as its motto: "That the World May Know that Thou Hast Sent Me." The daily program will cover every phase of Sunday school work at home and in the mission fields. Scottish hospitality is cordially offered and a warm welcome is assured to all who go. Application for membership should be made early. Delegates from India, Continental Europe and Great Britain should communicate with the General Secretary, World's Sunday School Convention, 10 Bothwell Street, Glasgow, and all others with the General Secretary, World's Sunday School Association, 216 Metropolitan Tower, New York City.

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Bible in Many Languages

Michael Matejka of the Bayonne, New Jersey, church, reports distributing during a recent month five copies of the whole Bible and of the New Testament; fourteen copies in Slovak; four in Polish; three in Russian, also forty single gospels in Slovak; eleven in Russian; seven in Polish and six in Magyar. Four hundred and fifty tracts were distributed.

Free Will Offering For Living Link

The missionary society of the church at Bonham, Texas, held an all day meeting during Easter week, serving dinner to two hundred guests. The free will offering of $95 will be applied on the salary of their living link, Dr. W. N. Lemmon, who is soon to return to the Philippines.

Contact with Missionaries Means Much

When Dr. Dye was with us recently he spoke to fifty-five of our boys and girls, telling them of some of his recent experiences in Africa. I never saw them more quiet and attentive and thirty-two of them were boys. After he had gone several wanted to know when he would be back again. It means much to the children as well as to the workers to have this contact with the missionaries as they come and go.

KATHERINE E. MOSES.

Community House, New York.

Chinese Contribute to Shelton Memorial

I know you will be happy to hear about the conversion of five of our Chinese friends here at the mission. Among this number is the daughter of Louie Hugh. There seems to be an awakening interest in the church since Wong Tun has been in charge. The Shelton Memorial offering was $13. A union social for the four Chinese missions was held here recently.

NANNIE M. STEVENSON.

Portland, Oregon.

One Hundred and Ninety-nine Now

An Easter appeal to our churches read: "Two hundred babies under one year of age must have care and find a home this year through our six homes."

Little Sara, perhaps the smallest of the two hundred, came to the St. Louis home six months ago. So tiny was she that unusually tender care was given her; so winsome that perhaps unusual love was hers, too. But suddenly severe illness came and the skill of doctors and trained nurses could not save her life and she passed away March 20. There was a simple, appropriate service conducted by Mr. Pinkerton, the children's pastor, and the little body was laid away in the Home lot in a beautiful cemetery. Those who knew and loved the baby feel bereft indeed, and we believe our great brotherhood will be more tender and kindly because of Little Sara, who found a home, "Safe in the Arms of Jesus."

MRS. GRANT K. LEWIS.

St. Louis, Missouri.

People Generous and United

This is a case where the promise of a loan from the department of church erection was a great help in starting the enterprise.

I am happy to say that we have arranged here with a bank to loan us all the money we shall need, so that you can help other congregations that are unable to make such arrangements locally. Our building is going up rapidly and we expect to dedicate in June. We shall have one of the finest churches on the Pacific Coast among our people. It will cost us about $200,000, when completed and furnished, besides the lot which cost us nearly $30,000, and is now worth easily $50,000. This is a tremendous undertaking for our church, which is neither large nor rich, but our people are generous and united and you know that when this is the case a church can do anything. We wish to thank the department for its promised aid, which greatly helped in starting our enterprise.

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Our new line of rewritten material is unexcelled in quality. It has been prepared by writers especially fitted by experience and scholarship, by training as Christian workers and by possession of the faculty of communicating ideas to others.

If your school is not using Graded lessons, why not plan to introduce them in October? The children under your care are entitled to the best in religious instruction. Whether the school is large or small, the Graded lessons can be used to advantage.

Now is the time to plan for your fall work, so your teachers will have time for preparation. We will give you the information you need to help you in making your work most effective.

Send for samples and full information, stating name of your school and the average attendance.

CHRISTIAN BOARD OF PUBLICATION
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A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

Batswa—Bä′-tswä
Ecima E′ Elokoi—Ecī′-mä E′ Elō-kō′ī
Efunza—Efū′nzä
Isekya—I-sēkyä
Ilambi—Ilä′-mbī
Lokofe—Lō-kō′-fē
Lotumbe—Lōtūmbē
Juapa—Jū-ä′-pä
Lomela—Lōmē′lä
Monieka—Mōnyēkä
Ngonde—Ngöndĕ
Wema—Wēmä

China

Amah—Ä′-mä
Anhwei—Än-hwē′
Beh Gih ko—Bĕ′-jī-gō
Chang tso Ling—Jäng Dzō-lĭng′
Chao ti—Jau tī′
Chuchow—Chū chō
Da Ma Lu—Dä Mä Lōō
Dzwen di—Dzwĕn′dī
Feng shuei—Fĕng shoo ī
Feng Yu-Hsiang—Fū Yü′-Shīäng
Honan—Hō′nän
Ju da Ma—Jū′dä-Mä
Kaifeng—Kai-feng′
Luchowfu—Lü jō foo
Nantungchow—Nän tŭng jō
Paotingfu—Pau ting-fu
Shanghai—Shäng hai′
Shensi—Shĕn′ sī
Taoist—ao, as in awe
Wong Tun—Wäng Tŭn′

India

Ahmad—Uh′ mŭd
Gokhala—Gō′khŭl ŭ
Hamirpur—Hŭ mīr′ pūr
Jubbulpore—Jŭb bŭl pūr
Kulpahar—Kûl pŭ här′
Mahoba—Mŭ hō′ bä
Maudaha—Maudŭ hä
panchayat—pŭnch ä′ yŭt
puja—pū′ jä
Rath—Räth
salaam—sŭ läm′
sari—sä′ rī′
Shah—Shäh
Tahsil—Tŭh sīl′

Japan

Akita—Ukĭtä
Chiba—Chī′bä
Dai Nippon—Dai Nīp′-pän
Katsura—Kä′ tsū rä
Kimura—Kī mū rä
Mito—Mī′ tō
Osaka—O sä kä
Otamachi—O′ tī mäch ī
Sakae Yakushiji—Sä kä ē Yä′ kū shī′jī
Sendai—Sĕn′ dai
Sumire Dehara—Sūmī rē Dē hä rä
Takinogawa—Tä kī nō gä′ wä
Teru Suto San—Tē-rū Sū-tō Sän
Tokyo—Tōk yō
Yano—Yä nō

Philippine Islands

Balangas—Bä-län′gäs
Bataan—Bä-tä än′
Bisayan—Bī-sä′-yän
Boca-Chica—Bō′cä Chī′cä
Benavides—Be-na-vi′dhes
Bulacan—Bū-lä-cän′
Calle—Cä′lyē
Cavite—Cä-vī′tē
Chinelas—Chī-nē′läs
Filipino—Fī lī pī′nō
Felipe—Fē-lī′pē
Felino Orlina—Fē-lī′nō Or-lī′nä
Gastambide—Gäs täm beé day
Joaquin Martinez de Zuñiga—Hō-ä-kīn Mär-tī′nēth dē Thū′nyī-gä
Laguna—Lä-gū′nä
Loreta—Lō-rē′tä
Luzon—Lū thōn′
Macassar—Mä-cä-sär′
Madjapahit—Mädh-hä-pä-īt′
Mariano—Mä-rīä′nō
Pampanga—Päm-pän′gä
papaya—pä-pä′yä
piña—pī′nyä
Sampalco—Säm-päl′cō
Singgalon—Sīng gä lōng′
Santo Tomas—Sän′tō Tō-mäs′
Tagolog—Tä gol′ og
Velasquez—Vä-läs′kēz
Rizál—Rrī thal′
Zambales—Thäm-bä′lēs
pañuelos—päñ-ū-ē′-los

Russia

Matejka—Mä tē′kä
Boreyko—Bŏ re kō′

From the Four Corners

Every Bible school superintendent has received by this time postcards from the four corners of the world; in other words, Asuncion, Paraguay; Harda, India; Lotumbe, Africa; and Batang, West China. They tell about work that is being carried on in these far stations and give just a glimpse of what can be done if the Bible schools don't forget Children's Day.

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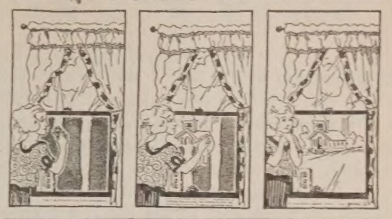

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The Call of Wema

By ROYAL J. DYE

THERE are a lot of my friends here whom I want you to know. There are more than a hundred evangelists who go out into all the great villages of the back country. Men who have paid the price to become Christians, some of them surrendering wealth of wives and slaves for the sake of the hope of the gospel. Men who could easily earn much more in other ways, but who love to tell the story that has done so much for them. I wish you could have looked on them, fine, big fellows, intelligent and strong in their faith. Very few of them have ever fallen, even under the pressure of constant temptation, tantalizing them in these far hidden villages. Sing? How they made the Bolenge Church ring as they sang in the devotions of their training classes. None of them were "foxily" dressed in the latest style. The clothes of some of them were much patched and stitched up.

Such reports of traveling through storms and forests, such hardships as persecution by petty zealous Catholic officials, native and white! Such hunger on the part of some of the far villages and such response to the wonderful story of Christ's redeeming love! Such faithfulness in the face of every temptation; such results as we could hardly dream! I feel the church in America can go the limit and still not do all the Lord has for us to do here. What challenges in the new field now before us in Wema! One big town of 1200 taxpayers, with many others close by almost as large. The great river highways reaching far south and east up the Juapa and Lomela Rivers. The long overland trails, the fine hill country lifting out of the swamps. Wema is immediate and imperative. What a glorious thing if some one would undertake to build a new station in this dense darkness to spread the light of the gospel! My, what a memorial, as George Waters of Pomona made the great station of Monieka possible. Come on WORLD CALL, here's the chance. Here's a "world call" indeed.

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The Missionary Register

Missionaries Arriving on Furlough

Miss Edith Eberle, Philippine Islands, May 4, 1923.
Harold Pickett, son of Dr. C. L. Pickett, Philippine Islands, May 4, 1923.
Miss Mattie Burgess, India.
Mr. and Mrs. E. K. Higdon, Philippine Islands, April 27, 1923.

Missionaries Returning to Field

V. C. Carpenter, Porto Rico, May 19, 1923.

Births

A daughter to Mr. and Mrs. Herbert Smith, Africa, March 6, 1923.
Michael Milaslou to Mr. and Mrs. M. S. Matejka, Bayonne, New Jersey, February 21, 1923.

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